

DESTINY

The Magazine of National Life



A LAND OF BLESSING

"Unto The Utmost Bound Of The Everlasting Hills"

[PAGE 291]

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**"Ever charming, ever new,
When will the landscape tire the view?"**

—JOHN DYER



"And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food." (Gen. 2: 9.)

All nature is truly God's art, for there are no grotesques in His landscape pictures. Only man through sin has marred His perfect creation.

THE UTMOST BOUND

WHEN JACOB blessed his twelve sons, included in the inheritance given to the favored Joseph were the blessings of his progenitors to apply "unto the utmost bound of the everlasting hills." In this particular phrase is the promise of lands abounding with the wealth of the ancient hills — lands of timber, minerals, pasture and fertile fields. To those hills the posterity of Joseph could look for sustenance and reap abundant harvests which would contribute to their economic well-being. But Jacob also pointed to the sustaining power of the God of his fathers who would help Joseph and his descendants, from whom all these blessings would flow.

We are prone to overlook this fundamental principle today, for without God's blessing all the wealth of the ancient hills would be of little use in saving us from disaster. The Psalmist affirmed, "I will lift up mine eyes unto the hills," a statement followed by the query, "From whence cometh my help?" The answer is, "My help cometh from the Lord, which made heaven and earth" (Ps. 121: 1-2).

Thus, though we are blessed with the wealth of material prosperity, this is not the real source of our strength, nor is it the reason why our country is a land of opportunity for the industrious. That is so because the Lord God of Abraham, Isaac and Jacob has sustained and helped us and we have inherited the blessings of Joseph.

The Psalmist continues, "He will not suffer thy foot to be moved: he that keepeth thee will not slumber. Behold, he that keepeth Israel shall neither slumber nor sleep" (Ps. 121: 3-4). Never in our history was it more important to comprehend and rely upon this promise than today. The enemy is preparing to destroy us but the God of Israel does not sleep. His watchful care is described by the Psalmist, "The Lord is thy keeper: the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul" (Ps. 121: 5-7).

What opportunity has our enemies for ultimate victory over God's people in the light of such promises? They, not Israel, are doomed to fail. As the Lord watches over us so that the abundant life of His people may continue, our enemies will become His enemies. In preserving us from all evil, He will move to destroy them. It is fitting that this declaration of Divine protection follows the Psalmist's recognition of a fact that prompts his exclamation, "Woe is me, that I sojourn in Mesec h [Meshech or Moscow], that I dwell in the tents of Kedar! My soul has long dwelt with him that hateth peace. I am for peace: but when I speak, they are for war" (Ps. 120: 5-7).

Today this prophetic forecast is being fulfilled in the warlike activities of the Kremlin for, though the Anglo-Saxons are for peace, speaking and working to preserve world peace, Moscow is preparing for war. Because they are spurred on in their diabolical plans by the forces of evil, they will ultimately compel us to go out to meet their aggression. So the Psalmist counsels, "The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore" (Ps. 121: 8).

As we face the inevitable conflict to come our help does not rest upon the tremendous wealth of our everlasting hills; rather, it is based upon the unchanging blessings of the Lord our God. He wonderfully watches over all our ways and will preserve us as we go forth in compliance with His instructions. The Divine instructions include opposition to all evil aggression in order that the forces of unrighteousness may ultimately be destroyed from the face of the earth.

YOUR attention, as you read this publication, is directed toward the destinies of the nations of the world, the war, and our changing economy. The conclusions are based on the *only* authoritative source — the prophecies of the Holy Bible. In this way one can know the purpose and outcome of present chaos and you may well be startled, if this is your first acquaintance with its *national phase*, to discover the Bible as the most modern Book in the world. Containing information we must all shortly take into account, it deals mainly with the origin, history and destiny of *one* race and it is very probable that *you* are of that race, thus both the Bible and DESTINY deserve your consideration and study.

DESTINY identifies the Anglo-Saxon-Celtic and kindred peoples as the House of Israel under the leadership of the United States of America and Great Britain, and proceeds to prove it to be true. The magazine itself is published by plain Americans who have seriously studied God's Word in the Scriptures and who have seen God's hand in American and world history. We are not introducing a new religion. We are not a sect. In a time when esteem for the Bible has greatly declined, we stand for the truth of the Book as applied to the spiritual, economic and political life of man on the earth and so have formed a non-profit organization — which is undenominational — to publish these truths in order that others may possess this important information.

Our responsibility in these matters is deepened by the fact that the Anglo-Saxons are the people with whom God made His unalterable Covenant, and upon whom He laid His Law. That is, we accept the Scripture which describes a servant race appointed by God as the earthly vehicle of His purpose to the nations. This people He called *Israel*. Selected, disciplined, dispersed on their mission, they are here now — these are still Bible times in the truest sense — and it is a marvelous, continuing-on-through-the-centuries history. For we note that Israel left Palestine, while the Jews remained. We trace Israel out of the East and across Europe to their new settlement in the Isles, then on to America. By

FOREWORD

what the prophets wrote of them, what the monuments record, what the traditions preserve, by the "way-marks" they left at various stages of their journey, but mostly by the way they have fulfilled, unconsciously, what the Word of God states concerning them, and by the innumerable evidences of God's providence in their present situation, we know who and where they are, and what they will do.

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His own name upon them, for Israel means "a prince with God," and He commanded them not to "take it in vain." That they did take God's name in vain — and so lost it — is a matter of history. That they will again carry it — to God's honor and service — is clear from the Bible, and is the subject of our publication.

Like the name Israel, *Anglo-Saxon* is a noble name when clearly understood. As here used it does not stand for the Nordic racial theory or for the exaltation of any nation. We exalt God, not man. And we recognize that all who are "born again" and believe in Jesus Christ, regardless of his or her race, will partake of the blessings of the Covenant. We emphasize the Anglo-Saxon-Israel fact, however, and thus make Israel's identity clear, because it has been so grossly neglected and misunderstood in Bible teaching and is essential to an understanding of the prophecies and plan of God as contained in the Bible.

We see in the Bible plain guidance for the spiritual life of the soul, for the moral order of society and for the economic process of community and national well-being based on justice and equity. We find the moral order by which God intends to make obsolete the pagan order under which we still live. We see our Israel forefathers as they lived in alternate obedience and rejection of the Law, with consequent prosperity, punishment and correction. We have the Voice of God recalling us to our allegiance and foretelling the consequences of certain courses of action, and we have our Lord offering to set up completely the Kingdom of God on earth in its spiritual, economic and moral elements with Himself as King.

Thus we stand for the *whole law of God and the whole Gospel of Christ!* In large and general terms, this defines our position. We are anti-nothing and pro-everything relating to God's revealed purpose. We publish the neglected truths concerning the Kingdom or Government of God, for peace and justice, and concerning the people of God who continue today — the same people with the same work — now nearing the time of the full entry of the rule of God among men.

* * * Editor: HOWARD B. RAND * * *

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DESTINY

The Magazine of National Life



THE MARCH OF HISTORY

AN UNHEEDED WARNING

BEFORE WORLD WAR II was finally won, and while the Russians were making the long-hoped-for winter drive into Germany in the early spring of 1945, we stated in DESTINY that the real trouble for Anglo-Saxondom would begin when all the dictators were destroyed save one — Stalin of Soviet Russia. We pointed out that the Kremlin would then undertake a campaign to dominate all Europe. These statements were made in "Meaning of the Russian Drive", DESTINY for March 1945. In this editorial we said:

"Thus victory over Germany will benefit Russian plans rather than Anglo-Saxondom's, whose hoped-for peace in a post-war period following the defeat of Hitler and the destruction of Nazism will be foiled.

"When Communism alone remains as the directing power of the forces that will arise in opposition to the United States and Great Britain, then the Soviets will challenge Anglo-Saxon supremacy, backed by the military might of the Red Armies and the military forces of a great confederacy of nations, under Soviet leadership, as they move for world domination and rulership.

"We are fast approaching the time when Russia will make this supreme bid for world power and the defeat of Germany will be the signal that the time is at hand for the next move that will mean so much in unfolding the drama of the ages."

Can anyone today deny the accuracy of this forecast as Soviet Russia presses the Western powers in her blockade of Berlin? Her objective is quite clear to the student of prophecy and should be clear now to anyone who is seriously considering world trends. As far back as DESTINY for February 1945 we said:

"Soviet Russia is becoming indifferent to the desires of Great Britain and the United States and in her confidence cares little today for our good will, as lend lease has already served its purpose in so far as she is concerned. The German armies are cleared out of Russian territory and, as the plot thickens, the above move is very significant to those who know the prophetic picture. To those who do not, or have failed to take seriously the part Ezekiel declares Soviet Russia is yet to play, it must be disturbing to see their Stalin — whom many of them have admired — as evil in his aggression as Hitler.

"Those who have trusted Soviet Russia are in for a sad disillusionment, for Moscow is ultimately going to abandon every semblance of a desire to remain friendly with Anglo-Saxondom. The treachery which Ezekiel ascribes to her is now taking form in Soviet diplomacy and action.

"The future military aspect of present Russian plans to bring under her domination the countries around her is clearly illustrated by Ezekiel as he speaks of her evil aggression in the final phase of world conflict."

If our national leaders had heeded the warning of the prophets of our race they would have presented a strong front against earlier Russian aggression even before World War II ended. They would also have stood adamant against her troops occupying European territory. But because of our national blindness and refusal to listen to the advice of the prophets of the Lord, we now face a most serious threat to our very existence. We not only face an enemy without but the agents of that enemy are very active within our midst, planning to sabotage our means of defense. The pity of it all is that even at this late date neither major political party has really faced the issue or taken a definitely positive stand against the present threat to our national security, the greatest menace that has ever confronted our nation.

EMPTY CLAIMS

LISTENING TO THE political speeches of party leaders assembled in their respective conventions at Philadelphia, we heard on a few occasions expressions worthy of statesmen. More often, however, it was nothing more than the politician haranguing his audience in the usual bid for votes. We were more than disgusted by such claims on the part of politicians that their particular party won the war. Immediately there came to mind an editorial in DESTINY for October 1944, published in conjunction with the Presidential campaign of that year. It is the answer to these braggarts and their empty boastings so we are republishing it in full:

"There is no such thing as a 'Win the War' party, either

Democratic or Republican, for no one party by itself can bring victory over our enemies. The mere fact that members of a particular party are in office when the United States is involved in war does not make the winning of that war their exclusive prerogative.

"In spite of political parties and party lines or of the plunderings and shortcomings of leaders, whether those leaders come from the Democratic or Republican parties, the men and women in the Services, together with American people as a whole, regardless of political affiliations, are the ones responsible for winning the war. They do this by their sacrifices and by their work. Members of every party die on the field of battle; not just Democrats, Republicans or New Dealers. If the war effort was confined to one party only, our enemies would now have dictated terms from the White House.

"American businessmen and American laboring men have, despite party affiliations, supplied the equipment with which our armed forces have been able to overcome the enemy. No party as such can claim credit for what all Americans of every party have made possible through loyalty to God and country in the fight against aggressive evil.

"It is folly for politicians of any party to try to capitalize for party purposes on the united work of all Americans which has made our war efforts so successful, for there are no party lines in defending our nation against the common enemy. We are winning despite politics, New Deal or otherwise, and it will be well for Americans to recognize these facts in this election year when politicians will be trying to impress upon us that were it not for their particular party our war efforts would have been nil. When the security of the country is at stake there are no party lines for the real American, and for politicians of any party to claim otherwise is merely political eyewash for the purpose of securing votes from the unthinking. As a matter of fact, it is not too much to say that, were it not for certain political maneuverings, America would have accomplished more, and sooner, saving countless lives now lost because of political blundering and shortsightedness. The home front has been subjected to needless delays, bickerings and inconveniences caused by political maneuvers which have been decidedly un-American, which would never have been countenanced if the good of the country as a whole had been fully considered."

The bombastic claims of politicians are silly when compared with performances. Let us remember that it was the American nation as a whole that won World War II in spite of the narrow short-sightedness of men in both political parties. No political party has any right to claim that they alone were instrumental in bringing about the defeat of Germany and Japan.

THE DEVELOPING CRISIS

THE INEVITABLE HAS happened. The struggle between the East and the West could have no other ending except in a crisis. President Roosevelt's agreement to allow Soviet Russia to take over in Europe is now bearing the unavoidable evil fruit. America is not guiltless in this impasse, for the evil seed sowed in the past is now producing a full-fledged harvest.

What astonishes us is that it has taken so long for the majority of people to begin to question the wisdom of trying to appease the Kremlin. DESTINY has consistently pointed to the impossibility of dealing with or arriving at any honest and honorable solution of problems affecting the peace of the world with a nation whose leaders lack every sense of decency and fair play. How can we secure world peace and at the same time deal with men who are committed to conniving and lying to bring their diabolical schemes to realization? It is well to remember that whenever a peaceful solution seems possible, these evil leaders

promptly resort to the smear technique through official propaganda, and by falsehood and misrepresentation endeavor to prevent an amiable solution from being reached.

DESTINY has also continually pointed out the impossibility of arriving at any real understanding with the Soviet leaders mainly because they do not want a solution found since they prefer the present chaotic world conditions. Yet even in the face of all this, there are still United States citizens who continue to lift up their voices in favor of Soviet Russia. Quoting from DESTINY for July 1947, it was suggested then:

"Let's give them all a one-way ticket to their beloved Russia! After all, they apparently want to live the Russian way of life which they cannot obtain here without bloodshed and civil strife, for millions of Americans still want to continue living the American way. The quickest way for these friends of Moscow to attain their desire is to take the next boat to Russia. There they will be privileged to live under the type of administration they seem to covet, with its concentration camps, firing squads for objects and enslavement for political offenders — the paradise of which they are continually talking."

Now that Russia is really showing her hand, perhaps our nation will be ready to act as suggested in that editorial: "provide every Communist, Communist sympathizer and fellow traveler who prefers the Soviet type of government to ours with a free passage to his desired Utopia." Let us give them a one-way ticket and let them pass out from under the blessings of our system of free enterprise into the outer darkness of the atheistically-ruled kingdom of evil. It would not be long before the wail that would ascend from these benighted and foolish ones would fulfill our Lord's prediction that there will be weeping and gnashing of teeth.

Actually, it is not their desire to live in Russia; rather, it is their purpose to bring about the Sovietization of the United States so that they may live as a privileged class here at the expense of the liberty and freedom of the remainder of the citizens. Let us exile them before they enslave us.

With the exodus of these undesirables from our land a tremendous change would take place in our domestic situation. The smear campaigns whereby honest men and movements are maligned, making it difficult to propagate the truth, would cease, for back of this evil is the renegade mind of those who follow the Soviet technique. It would be truly refreshing to face domestic issues in which, though men might differ, they would be honorable and honest in dealing one with the other. Above all, with the departure from our shores of Communists and all their sympathizers would go the organized groups, which are backed by Communists and whose main purpose has been to discredit and falsify in the desire to bring disruption and discord into our midst.

POSSIBLE RUSSIAN STRATEGY

PRESENT CONDITIONS IN Germany are very critical and, because this is being written four to six weeks before publication, it is difficult to anticipate news changes now taking place in a matter of minutes or hours rather than days or weeks. Nevertheless, based upon the broader outlook, Berlin is evidently being used as an excuse to needle the Western Allies into committing an overt act so that Russia can justify her coming evil aggression. But while we are watching Berlin, let us not forget that this is only one of

many fronts to be immediately developed if war comes.

A possible strategy on the part of the Kremlin, if and when war comes, would be to strike in a number of places at the same time, using her overwhelming superiority in man power to divide and scatter the forces of the Allies who would have to defend fronts from Europe to the Middle and Far East. Can it be that internal conditions behind the Iron Curtain make it imperative that Soviet Russia force a situation that will make war inevitable now? The weeks ahead will supply the answer to this question.

We know from past information that plans for aggression on such a scale have been laid for some time in 1950 or after, but conditions may have so changed within the Russian Confederacy itself that an earlier military move may seem desirable. Ezekiel and other prophets have indicated that Russia will move ahead of her planned schedule. It is not beyond probability that the present crisis behind the Iron Curtain is compelling a premature hastening of plans for immediate action.

Daniel definitely states that the land of Palestine is to be suddenly invaded by the Soviets (See *Study in Daniel*,* pages 298-312). If war breaks out now in the West as a result of the present impasse over transportation into Berlin, we can expect Russia to immediately move troops from her Black Sea ports and the Caucasus region into Palestine. After all, it would be a logical and strategic move to thus open additional fronts and hamper the Western powers in their program of defense. If Russia should succeed in suddenly taking over Palestine, it would greatly interfere with prosecuting a successful campaign against the military moves she would be making in Europe.

Another related matter comes to mind. Is it possible that the present seemingly disruptive situation involving Tito in Yugoslavia is a very clever ruse for the purpose of deceiving the Western world? The oriental mind abounds in such methods of deception. Whether planned or not, it has certainly accomplished a most effective bulwark on the Russian flank, for an ostensibly neutral Tito would enable the Kremlin to move into the Middle East without fear of a flank attack through Yugoslavia. It is not at all beyond possibility that the timing and publicizing of the supposed difficulties between Tito and the Kremlin may have been astutely planned for this very purpose.

What contributes to the gravity of the situation is the troop movements that are taking place as Russian soldiers move into the Berlin area. Also there is the fact that grain crops are being harvested by forced speed, night and day, under orders from Moscow. In "A Fall Terminal," originally published in DESTINY for June 1945 and republished in May 1948, we said:

"The Bible does not record events of the past without reflecting their significance in future world developments. Even history, as given in the Scriptures, has a prophetic meaning, for ancient conflicts and battles furnish a pattern of things to come. When Joab invaded the country of Ammon, it is specified as 'the time that kings go out to battle.' In ancient times kings went forth to battle following the harvest period in order to interfere as little as possible with the gathering of the crops."

This marks the period from August to September as the critical time of year when kings go forth to battle. As shown in the above article, the prophets seem to point out that this season will also be the time of year that will witness

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the grand finale in world conflict. Present trends establish the year 1948 as momentous from every standpoint.

THE BURIAL CREW

THE REPUBLICAN AND DEMOCRATIC conventions are now over and both parties have selected their respective candidates for President and Vice-President. We would hail neither party, nor their candidates, as the culmination of our hopes in the coming election, for there is no genuine basis in politics for the realization of every man's longing for the kind of good government he should be able to expect from either group. The problems facing our nation are such that only through Divine intervention can we hope for a solution that will bring about domestic tranquility and world peace. We have pointed out in the past that the New Deal politicians under the Roosevelt administration were the wrecking crew and, if the prognostications of politicians should prove to be correct and the Republicans come into office next January, the burial crew will have taken over.

The Democrats have been in office for sixteen years under the leadership of the late Franklin D. Roosevelt. When Mr. Roosevelt died, his mantle fell upon Harry S. Truman, who became President of the United States. The disintegration that has been so in evidence during the past sixteen years reached a new low in the 1948 Democratic Convention, for the Democratic Party, as it had been known during the Roosevelt administration, died in convention at Philadelphia when it nominated President Truman for re-election. The President's adamant stand on Civil Rights alienated the south, while the elevation of the New Deal element of the north to a position of dictating policies has brought about further disintegration within the ranks of the party. In DESTINY for December 1946, under the title of "Wreckers", we said in part:

"From the inception of the New Deal program in 1933, DESTINY has continually pointed out editorially that President Franklin Roosevelt came to office in the providence of God for a definite purpose. The end of Gentile rule was at hand. The political, military, economic and religious systems of Babylon were about to end. World War II was soon to bring to an end the political and military might of Babylon in the overthrow of Germany. The complete political and military overthrow ended this phase of the Babylonian power and might.*

"Asia is now rising to power as the Soviet government of Russia undertakes to emulate Babylon, for which woe is pronounced upon her:

"And thou, Asia, that art partaker of the hope of Babylon, and art the glory of her person: Woe be unto thee, thou wretch, because thou hast made thyself like unto her." (II Esdras 15: 46-47.)

"But what of the economic phase of Babylon? How will it be brought to its end?

"The strength of the world economic structure has its foundation in America today. The structure was considerably jarred by the Wall Street crash of 1929 A.D. Under a continued system of free enterprise America could have risen above this temporary setback if given a free hand and an unhampered opportunity to work and labor that full prosperity might be again restored to our nation. But the time was at hand when prosperity was not to be restored in this way for the Babylonian system of economic activity was coming to final judgment. So the New Deal came into being under the leadership of a president willing to operate

* See "End of Gentile Rule," *Documentary Studies*, \$5.00 postpaid. Destiny Publishers, Haverhill, Mass.

in conformity with the requirements of the wrecking crew as they moved against free enterprise in this country. The usual term of office of a president in the United States was not of sufficient length to accomplish the task required to be done. For the first time in the history of our nation all precedents were broken and Franklin D. Roosevelt was elected for a third and a fourth term to carry out the assigned task.

"A comparison of the actual changes wrought in our economy during his term of office with former times produces almost incredible findings; yet such changes have taken place. While the wrecking process was not fully completed with the death of President Roosevelt, he set in motion events through executive rulings and 'must' legislation that only a resolute and statesman-like leadership could possibly check. The spirit engendered among many that the government owes them a living has brought indulgences and pay without labor, all of which is materially contributing to hasten the rapid destruction of the present economic structure.

"In order that this process could continue, it was essential that a weak and indecisive individual should follow President Roosevelt in office and undertake to continue — not change — his policies. Upon taking office this is exactly what President Truman promised to do. But he lacked the strength of character and the political acumen of President Roosevelt to carry them out for he did not have the personality, power or ability to continue the orderly wrecking instituted by his predecessor, with the result that chaos and confusion have rapidly developed under this lack of strong leadership in Washington.

"The over-all picture thus presented clearly indicates a definite plan, even in this wrecking process. President Roosevelt came to office in the providence of God to start wrecking the system and was continued in office until that process was so far along that only the strongest type of godly leadership could have prevented ultimate economic disaster. President Roosevelt chose his successor in the person of Mr. Harry Truman, a man whom he knew was brought to public attention by the corrupt Pendergast political machine in Missouri. A politician, not a statesman, had come to the office of the presidency and was absolutely helpless to cope with the situation in any way. Nor was he able to hinder the rapid acceleration of the wrecking process made inevitable by current developments.

"The manifested lack of statesmanlike leadership at Washington has materially contributed to the coming economic debauch which will eclipse anything ever before experienced in our economic history. Those who are today hopeful that in this eleventh hour they can prevent coming judgment through political expediency do not understand the nature of that judgment or that the entire Babylonian economy is destined to pass away."

Now the Democratic Party itself is disintegrating as became evident to observers before its Convention and during its sessions at Philadelphia. The wrecking process is nearing completion within the Party itself as the forces of disunity increase their momentum. Just as surely as judgment came upon the military and political might of the Babylonian Succession of Empires with the defeat of Hitler, so now it is coming upon the Babylonian economy, the roots of which are embedded deep in our American soil. The economic world of today is kept together by the present stability of the American economy. Whichever party assumes leadership next January, the wrecking process will have advanced so far that no political expediency can halt it. Chaos and confusion are in store for the citizens of the United States, made inevitable by the acts of the last sixteen years of New Deal regimentation.

With the wrecking job an accomplished fact, the building of the new order is not a task assigned to any political party, but will be brought about by the intervention of the Lord of Hosts when our nation becomes ready to turn to

the ways of righteousness. Nevertheless, following the wrecking process a burial party is needed so the Republicans may come to office next January as the funeral directors to dispose of the corpse. It will prove to be an impossibility for any political party to bring back to life that which has already been destroyed. Domestic tranquility, peace and prosperity have received fateful blows under the New Deal ideology and the racial and religious antagonisms engendered by fomenting class hatred cannot be cured by political expediency. However, there is work for the burial crew, although their labor of interment will gain little popularity for those to whom this task may be assigned.

UNITED WE STAND

BECAUSE OF THE RACIAL issue raised by both political parties, which has already resulted in a split in the Democratic Party, we are reprinting in full the editorial, "On the Home Front" which appeared in DESTINY for September 1944. The racial problem has become even more acute since the Presidential campaign of four years ago:

"A serious situation is rapidly developing in the United States which will result in trouble and bloodshed throughout the nation unless a solution is found, and soon! It is the racial problem, now become acute in many sections of our country.

"The issue involves both political and social equality and the difficulties are increased a hundredfold by those who are fanning the flames of racial prejudice for partisan reasons. Unfortunately, the present administration has materially contributed to the seriousness of these conditions. The Republicans are also guilty, for both major parties are trying to secure support and votes by advocating political and social equality between races.

"What is meant by those who advocate social equality? To many it means the legalization of racial intermarriage with the removal of all bars that have tended to keep races separate and apart. The situation is further complicated by the Communists who are openly advocating such intermarriages. Men of most races prefer to marry those of their own race, but in the racial problem developing in America the agitators are finding fertile soil among many unthinking Negroes and whites which bodes ill for peace on the home front.

"There is a solution to the racial problem, but until men recognize the Divine law of racial responsibilities friction and trouble, leading to the shedding of blood, will be the order of the day as tension increases through agitation by the politicians, Communists and those who are using racial issues for selfish ends.

"Following the creation of animal life God declared that each was to multiply after his own kind. While that law applied to the different species, yet God set forth a modified form of that principle when He gave Israel a racial injunction forbidding His people to intermarry with other peoples. The purpose of such a prohibition was not due to any superiority of race, but rather in the interest of preserving the racial stock through whom God would work — making them a servant people and nation. Thus this people, the descendants of Abraham, were to do His will in the establishment of justice and equity in the earth. It was essential that the racial stock be kept pure in order that they might preserve their ideals, carry out His purposes, and fulfill the responsibility to administer His laws — for the descendants of Abraham, Isaac and Jacob, and no other people or race, have been assigned such a task. To pollute the blood stream of that race would defeat the purposes of God, hence He enjoined the need of continued racial purity for them.

"In order to further preserve this right of administration to a certain racial group, God set forth rigid laws governing other races and their right to acquire citizenship in the Israel Com-

(Continued on page 314)

Lack of Righteousness

By REV. E. J. SPRINGETT

READING THE 58th Psalm recently, I was struck forcibly by the application of the first verse to present-day conditions:

"Are your minds set upon righteousness, O ye congregation: and do ye judge the thing that is right, O ye sons of men?" (Ps. 58: 1, *Prayer Book.*)

It is, of course, a national question. The congregation is the nation. One recognizes the modern use of the word "congregation" as applied to an assembly called together to an appointed service or meeting, but in the Old Testament it refers to the national assembly of Israel. It is in this sense of its application to the whole nation that I suggest its consideration today.

A Right Relationship

The question then is, Are the minds of the people set or fixed upon righteousness and, as a result, are they able to exercise a right judgment? Are their standards of value correct? The next thing is, of course, to have an understanding of the meaning of "righteousness." Webster defines the word as follows: "Righteousness is purity of heart and rectitude of life: conformity of heart and life to the divine law." It includes all we call justice, honesty and virtue. I suggest that we sum it all up in the statement that righteousness is, in fact, right relationship between God and man, followed as a matter of course by right relationship between man and man.

Complete Faith in God

The Bible has a very great deal to say about righteousness and we can only refer briefly to a very few of its outstanding statements. First of all we read, "Abraham believed God, and it was accounted to him for righteousness" (Gal. 3: 6). Now to believe God is to possess absolute and complete faith. It means believing God's Word and His promises and having absolute and complete reliance in His fidelity. It is a great deal more than merely believing in God. It was that complete and absolute faith that was accounted

to Abraham for righteousness. Abraham was the great progenitor of our race. We are the seed of Abraham. With him God entered into a special covenant relationship containing promises and blessings that belong to his posterity. These covenant promises had not been carried out to full fruition when our Lord came to earth over 1,900 years ago, for Paul tells us, "Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers" (Rom. 15: 8). It is not necessary to confirm things that have been already fulfilled. Abraham believed absolutely that they would be fulfilled although he never saw that fulfillment. He believed God and his faith was accounted righteousness. Where do we stand today?

Witness to the Fidelity of God

The evidence of history, the stirring sequence of events over the past 150 years, and especially the tremendous happenings of our own generation, all bear witness to the absolute fidelity of God to His promises as made to Abraham and the fathers. The progressive record of human history unfolds the revelation of the working out of the Divine Plan and Purpose in complete agreement with all that the prophets have spoken in the name of God, until today we stand upon the threshold of the great era in which the Divine Plan will finally be consummated: the Kingdom of God, which is, in fact, that perfect social order in which dwelleth righteousness, will function. Nations shall not learn war any more; the world will recognize Abraham's descendants, the Israel people, as the seed in whom all nations of the world are blessed through Jesus Christ our Lord. How many of you believe that? You see, it is a fact that on the oath of Almighty God His promises and purpose are irrevocable and certain (see Heb. 6: 13). Therefore, the Abrahamic seed, which is Israel, exists today. Existing, it must be in the form of "a nation and a company of nations," bearing all the

distinguishing marks and characteristics that God placed upon Israel. It can never have been at any time replaced by the Church, for the Church is not a nation, even when it is considered, as indeed it must be, as that company of faithful people which is "the body of Christ."

The Nucleus of God's Kingdom

The seed of Abraham is the custodian of the basic elements of the Kingdom of God. It is the nucleus of that Kingdom. It is charged with manifesting the Kingdom as a working reality and it has been so charged since it was first named by God at Sinai as His Kingdom in the tremendous proclamation, "Ye shall be unto Me a kingdom of priests, and an holy nation" (Ex. 19: 6). The Kingdom was never given to the Church and our Lord was very emphatic in that assertion when He said to the ecclesiastical leaders of His day, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21: 43). And mark you well, it is a nation which is specifically mentioned. To understand the context of this passage, read the parable of the wicked husbandmen, bearing in mind that here you have one of the reasons why the present Zionist claims to the ownership and possession of Palestine will never be substantiated, and also why there will never be completed with any finality a Zionist State in Palestine or anywhere else.

The Palestine Dilemma

This leads on to the realization of the truth that if absolute faith is to be accounted as righteousness, then the present conditions in Palestine — brought about as they have been by the direct refusal on the part of the people and leaders to regard the Bible as the only authoritative statement of truth and the infallible standard of justice — are indicative that in this respect we cannot answer in the affirmative the question, "Are your minds set upon righteousness, O ye congregation?" And thus we do not

possess the faith of Abraham. This, by the way, was the faith about which our Lord asked the vital question concerning us, "When the Son of man cometh, shall He find faith on the earth?" (Luke 18: 8).

The Valley of Humiliation

The wise man of old declared, "Righteousness exalteth a nation: but sin is a reproach to any people," (Prov. 14: 34). The margin specifies, "to nations." Can you find any nations exalted today? Let us begin at home. Canada, my own country, is a nation legally, made so by the Statute of Westminster. She is an integral part of the British Empire and Commonwealth of Nations; and incidentally, in spite of the ideas of certain journalists and politicians, will always so remain. But would you consider that Canada, or the Commonwealth, is exalted? The Commonwealth might indeed be riding on the high places of the earth, as the Bible puts it, but instead is far from the heights. England, the Homeland, is passing through the Valley of Humiliation; it is a time of austerity, the time of Jacob's trouble — but we know that she will be saved out of it. Canada, and in fact the whole Continent, including the United States, is about to enter this same Valley of Humiliation; we have no right to imagine or expect that Jacob's trouble will not affect us, for we are part of the House of Jacob. What brings us there? Our unbelief and consequent lack of righteousness.

Rebellion against God

I do not intend to introduce a catalog of what are called sins, as so many people like to do. For these things which are condemned are the result of sin, and sin in its essence is rebellion — rebellion against God and refusal to obey and do His will. Righteousness is the exact opposite, for as defined it implies conformity to the Divine Law. Now let us ask ourselves, What regard have we as a nation for the Divine Law? Have we not superseded the Divine Code by man-made legislation? Have we not replaced the Divine economic system by that of Babylon? And as a result, are we not witnessing the complete collapse of that economic system? Down the ages there echoes the plaintive appeal of God, "O that thou hadst hearkened to My commandments! Then had thy peace been as a river, and thy right-

eousness as the waves of the sea" (Isa. 48: 18).

The Night is Far Spent

As a matter of fact, it is time we woke up for "the night is far spent." That is the period in which we have been blindly going our own way without reference to the will of God and with absolute disregard of His purpose. "The day is at hand" — the day when the Son of Righteousness shall arise with healing in His wings and "the desire of all nations shall come." We must realize as never before the insistent truth of the Divine injunction, "Seek ye first the Kingdom of God, and His righteousness; and all these things shall be added" (Matt. 6: 33). It is being clearly demonstrated that, due to the fact that we have not put first things first, the Kingdom of God and His righteousness being absent from our minds, these things — food, clothing and houses — instead of being added, are being taken away.

What Shall We Do?

Because we are rapidly approaching the end of the age, because the period of this generation is nearly completed, because God's judgments are in the earth, we must immediately learn righteousness. When our Lord came the first time to this earth, his forerunner cried, "Repent ye: for the kingdom of heaven is at hand." When Jesus began His mission of salvation and redemption He proclaimed the same message. In response to the first Christian sermon preached on the Day of Pentecost, the hearers cried, "Men and brethren, what shall we do?" The answer was, "Repent!" So today, there must be a national repent-

ance. Nothing else will avail. Repentance will have to precede the practice of righteousness.

The Nation Must Turn to God

Repentance alone will bring that Divine intervention without which we cannot be saved from destruction. Nationally we must turn to God and enquire of Him. Nationally we shall. And the national movement toward God will result from the momentum of the individual turning. Mark you well, God wants us as willing servants and instruments of His will and purpose. There is work for us to do. The propagandists of evil are working day and night to set up a system which is in opposition to the Kingdom of God. They are zealous, enthusiastic, determined — they work! The same energy and enthusiasm is expected of us. The service of God does not consist of personal satisfaction because of personal salvation. When a person tells me with great unction, "I'm saved," I feel like asking, "Well, what are you doing about it?"

The Kingdom of God and its righteousness are very real and practical; they do not merely belong to the hereafter, they belong here and now. They must and will function. And they will so function when we learn to administer our affairs in accordance with the Divine Constitution, in obedience to the Divine Law which comprises the Commandments, Statutes and Judgments of Jehovah. Then peace shall flourish in the earth, and social security will be established on Christian service. Then men's minds will be set upon righteousness and equity, truth and justice will be a fact in practice.

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REVIEW OF WORLD AFFAIRS

By KENNETH de COURCY

London, August 1 (By Cable)

The Political Battle of Germany

BERLIN is the focal point in the struggle for Germany as a whole. There have been a long series of crises between the powers about this city and the Russians always had the intention of working slowly towards a climax to be reached some time this summer. Moreover, they had a long chain of successes to encourage them. They want the Western Powers squeezed until there is little more than three military missions left in Berlin.

The fact must be faced that at each point in this struggle the Western allies protested, said they would not stand this or that, but in fact did stand it. They accepted Russia's physical impositions. Although it sometimes seemed as if the Russians were giving in, nevertheless, the end of each phase saw the Soviet position strengthened, and that of the other three Powers weakened.

This impressed the Russians and emboldened them to go on stage by stage. They were not so much interested in what was said in political speeches or written in diplomatic notes as in the physical facts. Thus each time they were able to successfully squeeze the Western allies into a more reduced position they smiled at diplomatic protests. What did protests matter if the objective was gained?

Many experts say that 1948 is the last year for a strong policy, which, if followed, could avert a catastrophe of unparalleled magnitude. Thus it is that many observers have viewed every sign of weakness as a disaster.

The Attitude of France

It is still very little known that in 1938, during the Munich crisis, it was France above all others who pushed Britain into compromise. France refused to march, threatened that, if forced into war, she might make separate peace. This finally persuaded the British Cabinet to compromise on almost any terms.

It is remarkable how France has managed so far to avoid public responsibility for this. Tired, indeed exhausted by many wars, divided by severe political feuds, in recalling this fact one does not seek to revile her. It is historically necessary, however, to keep the facts clearly before us because they have contemporary relevance.

Thus, just as in 1938 and 1940 France exerted her influence upon her allies for compromise with Germany and became in 1938 a prime cause for Munich, so is she now an influence for compromise with Russia.

The outlook for France during the next few months is very serious, and political and economic events of the greatest consequence can be expected.

The deplorable thing is that utter weakness should so manifest itself just when the German crisis demands strong, powerful handling by the Western alliance. De Gaulle might indeed follow a stronger policy, but the German crisis requires immediate attention. Russia, who encourages the difficulties in France, well knows all this.

SEPTEMBER 1948

News from Russia

The domestic situation in Russia is deteriorating. This is not due to any single discernible fact. There is certainly no organized opposition except in the Ukraine and some of the Moslem areas. Nevertheless, the deterioration is felt everywhere. It is now a fact of major importance to the regime and all the world. Perhaps it can best be described as the slow awakening of a public opinion which was put to sleep thirty years ago.

One of our observers, who has for some months watched events at close quarters, says that it seems as if most of the Russian people have reached the limit of human endurance and had arrived at a psychological point where complete hopelessness sets up immunity to fear.

Exhausted by years of war, followed by the tremendous efforts since demanded of them, numbed by prolonged terrorism, the Russians are becoming careless of what happens to them and, therefore, no longer dread the M.V.D. quite as they did.

The situation has been discussed at several recent meetings of the Politbureau. It is felt that this general discontent can no longer be overlooked if the regime is to avoid serious difficulties. The Kremlin is as hard as ever and determined not to give way. Yet its tough masters realize that police measures alone will not be enough this time.

Our total information is that unless they are deeply impressed by our strength the Russian leaders will not allow an undisturbed outside world to recover while internal difficulties within the Soviet Union slowly bring far-reaching political changes to their disadvantage. Nevertheless, a strong Anglo-American policy now could change the course which history threatens to take. This cannot be repeated too often.

The War in Greece

The brave Greeks have been at war for eight years. They are almost completely exhausted. The war must be finished this summer if a dangerous weariness is to be averted.

Greece, now almost ruined, must have a decision this year. A mere success without a final decision will not do. If a decision is not won it means keeping a large army mobilized in case the insurgents emerge from Albania or Yugoslavia again next spring. Greece could not easily stand the strain of this and no one can foretell what the political results would be if such were the outcome of this summer's operations. Such will be the outcome if the proper munitions are not at once sent in the necessary quantities.

The Situation in the Netherlands

While Holland does not show the same obtrusive prosperity as neighboring Belgium, there is a greater feeling of stability. Wages are well in step with the cost

of living, the value of the currency is rising on the black market, the Stock Exchange is recovering, the standard of living is improving and shortages are gradually disappearing.

The dominant political question, however, is that of Indonesia. This is a matter of life and death not only for the Netherlands but for a great part of the Far East and the Pacific. A victory for the Djokjakarta government would be an important success for Moscow. The Dutch people, therefore, are very disturbed when they see Dutch troops in Java kept under arms and prevented by palavers at Lake Success from dealing decisively with the Soekarno-Shahrir regime. The majority of the Dutch people want swift and decisive pacification of the Dutch East Indies. Indonesia, of vital economic importance to Holland, and of great strategic importance both to America and Britain, is in danger of becoming one of the main strategic strongpoints of the Soviet Union. The insurgent movement is inspired, supported and directed by Russia.

Report from Hungary

More purges have started. Most of those who fail to survive the latest political tests will be sent to work in Siberia or elsewhere in the Soviet Union.

During the last few weeks the Hungarian Red Cross has been put under Communist control. A law has been enacted providing for the removal of judges, prosecutors and lawyers who are unreliable or whose judgments suggest that they do not conform to Party requirements.

During the last two months few days have passed on which some plot against the Republic has not been revealed. Arrests have been on a big scale, mostly of students or members of Catholic organizations. These measures are designed not only to suppress every potential political opponent but to create a general atmosphere of terror and helplessness in preparation for the final, conclusive attack on the Catholic Church.

Opinion in the Vatican

After the elation caused by the Italian election results there is, once more, a feeling of gloom in the Vatican. Recent events have shown how powerful and numerous the Communists are — even if they do not yet possess enough power to seize the state, they have enough to delay recovery and to cause much unrest.

The Pope has made it clear that as Bishop of Rome he would in no circumstances leave the city. Cardinals have been given authority to exercise most of the Papal powers if Rome should become isolated.

The growing anti-Catholicism and religious persecution in eastern Europe; a feeling that war is coming and that in that event Russian troops might occupy Rome, and concern for the Pope's health, have also helped to create a deep pessimism — though the Church is always calm about the eventual outcome.

The Vatican seems convinced that the next ten years will prove to be the most critical in its history. There are many signs that the Roman Catholic Church is preparing for a world-wide struggle and for one in Rome itself.

A Country at Peace

Luxembourg has made a complete recovery. The last traces of war have been effaced and the standard of living is back to that of 1938. Germany is still in ruins; France,

especially in the northeast, is still far from recovery and many signs of war damage are to be seen. Sandwiched in between them is the peaceful, happy and prosperous Grand Duchy of Luxembourg looking spick and span, with all its ruins rebuilt and its roads better than ever. Coming into it from either France or Germany, the contrast is astonishing.

The general atmosphere of the country is a mixture of pride and fear. The pride one can readily understand. The fear is due to an uncomfortable awareness that the iron curtain is only 200 miles away. The free flow of information in the excellent local press keeps the people on the alert; the German situation and the Berlin crisis are deeply felt. There is a general fear that war threatens the world once again.

In any event, Luxembourg is an outstanding example of successful traditional administration and private enterprise. No great political upheavals threaten in this happy little country. If other nations were left to themselves and enterprise was allowed, they too would be recovering. After all, Luxembourg was occupied and has suffered much. Yet she has found the way back to prosperity.

The Political Tendency in Britain

Reports are now making it clear that the position of the Conservative Party is improving in a positive sense. There are signs in the constituencies that people are not only moving away from the present government but into the Conservative fold.

It must be repeated that contrary to popular belief statistics prove that in the event of a general election now the Conservatives would be likely to gain a small majority of between thirty and forty over all other parties. This would not, of course, be nearly large enough for them. They need a much bigger majority for effective government.

They would be in great political danger if the present government were only defeated by a narrow margin. It would be hard on them if they were forced to govern Britain without the convinced support of a big majority.

Mr. Churchill has always been, and remains, convinced that the present British government will be defeated on the issue of foreign policy. Events are beginning to support his theory. He has stubbornly held to it throughout this Parliament.

A Prediction About Egypt

Grave political and social trouble lies ahead in Egypt. Reckless involvement in the Palestinian war, a wide gap between the impoverished masses and a relatively few rich people at the top, growing and widespread criticism of the King's personal conduct and the withdrawal of European influence are creating a situation which threatens to cause very serious trouble before long. The great powers which have large strategic interests in this part of the world should, therefore, prepare themselves for what is coming.

The foregoing is the thirty-sixth presentation of excerpts from "Intelligence Digest — A Review of World Affairs" by Kenneth de Courcy, cabled from London and published in DESTINY by special arrangement with the author.

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As a Snare

By HOWARD B. RAND

FOLLOWING OUR LORD's discourse concerning the events which would bring the present age to its close, He issued a special warning to His followers. This was after He stated that the generation which would witness the appearance of the many signs indicating the crisis period to be at hand would be the generation upon which the end of the age would come:

"Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting [loaded with debauchery and drunkenness], and the cares of this life [business cares], and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth." (Luke 21: 34-35.)

Purpose of Discourse

Our Lord's entire discourse was given for the purpose of conditioning the minds of His followers to be ready for the day of their deliverance. The predicted world events to which He referred were to be only the physical signs to inform them when to prepare themselves, begin to live in a spirit of expectancy and be ready for the summons to be given to them. He said:

"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." (Luke 21: 28.)

Using a parable, as He often did, our Lord told His disciples that when the trees began to sprout they knew that summer was near. So He said of the signs He gave:

"So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand." (Luke 21: 31.)

Moffatt translates this:

"So, whenever you see all this happen, be sure the Reign of God is at hand."

This Is the Day

All the things of which Jesus was speaking as signs of the age coming to an end and of the day of His return are now being made manifest — at least to the watchful ones. We can therefore say without hesitancy, or fear that coming events will disprove our convictions, that this is the day to which Jesus was referring and the

generation upon which the end of the age is to come. All this being so, it is imperative that we give strict heed to the admonition:

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke 21: 36.)

Pertinent Questions

What was it to which Jesus referred that those who are prayerfully watching will escape? What is the event, or the events, to come as a snare and overtake all them who dwell on the face of the whole earth?

While it may be truly said that the disastrous events that will climax the end of the present age will overwhelm the earth's inhabitants, yet in themselves the predicted wars, famines and tribulations, even world-wide destruction by the use of such weapons as the atomic bomb, will not come upon men as a snare. Men are now well aware of these possibilities so such calamities cannot come as a surprise; in fact, it is the awareness of such possibilities of destruction that is causing the fulfillment of the prediction:

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." (Luke 21: 26.)

Surprise Event

None of these anticipated events, then, can be the snare to which Jesus referred for, whatever it is, it must necessarily be something completely foreign to man's expectation in order to overtake him by surprise. And what are the Spirit-filled Christians to watch for? Certainly it is not disaster and trouble, for that watch is to be in a spirit of prayer and expectancy. No man in his normal senses — and a Christian of all men — can look forward with any degree of expectancy to the disastrous events predicted to occur during the great and terrible Day of the Lord. As a matter of fact, through Amos woe is pronounced upon those who desire that day, for the Prophet declares:

"To what end is it for you? The day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into a house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? Even very dark, and no brightness in it?" (Amos 5: 18-20.)

The Apostle Paul refers to a coming event, speaking of its coming as a day when the world will be overtaken as by a thief. Then he states:

"But ye, brethren, are not in darkness, that that day should overtake you as a thief." (I Thess. 5: 4.)

Paul's admonition is to be sober, spiritually prepared and in an attitude of expectancy so that we may be counted worthy to escape the disastrous consequences of the events of the great and terrible Day of the Lord, which follows immediately after the event for which we are to watch. It is only thus that we can escape and be able to stand before the Son of Man in compliance with Jesus' instructions (Luke 21: 36).

Purpose of Fulfillment

A tremendous amount of emphasis has been placed on prophetic fulfillment of ancient predictions as they apply to current world events. This is important and good as far as it goes, but to make those fulfillments the expected end rather than signs of the imminence of the one great expected event of the day to which Paul refers is to destroy the major effect of the purpose of such fulfillments of prophecy in our time. Fulfillment today of these ancient predictions are only signals to the followers of our Lord of a far greater and more important event for which they have been admonished to watch and pray.

The question has often been asked, What will really arouse God's people to the great need of turning to Him with all their hearts? What will bring home to the modernist, the atheist and the unbeliever the realization of the truth and accuracy of the Scriptures? War and economic troubles have not had this effect, nor is there any likelihood that an increased

tempo in such troubles will bring about a genuine spiritual awakening. Ancient Israel's attitude toward every type of calamity clearly demonstrates the fallacy of expecting great multitudes of people to acknowledge their Lord and God through the visitation of physical troubles and disasters alone. In spite of repeated warnings by the prophets to Israel, and later to Judah, both of these houses persisted in their sinful ways, bringing upon themselves war, economic troubles, famine, captivity and deportation. But they did not awaken the nation to spiritual values and the need of repenting of their evil ways nor compel them to return to obedience to the Lord. Modern Israel is no exception today. Great Britain alone has clearly demonstrated that physical suffering in itself does not bring about the expected awakening. Bombings, depressions, privation and economic troubles over a period of nine calamitous years have not awakened them to their spiritual needs, nor would such tribulation accomplish any greater results if visited upon the people of the United States.

A Great Apostasy

There is only one event to which the prophets refer, and of which our Lord and His apostles have spoken, that will bring about the desired results. Before dealing with this coming event, however, let us examine the world's present spiritual condition.

The present indifference to the great spiritual truths of Scripture on the part of the people and their leaders, both national and ecclesiastical, indicates that we are today in the midst of an extensive apostasy that has blanketed all Christendom. The result is that the faith of multitudes has perished. This modern turning aside from the ways of righteousness is clearly depicted as follows:

"Our generation is a generation witnessing the greatest apostasy the world has ever known—with only one exception, perhaps, that the extent to which lack of faith was in evidence on earth in the time of Noah has not been exceeded. Jesus said the two 'days' would be similar in this respect. We may be living in a day of wealthy and magnificent churches, with extensive welfare programs and profound conferences, but, insofar as the Bible is concerned, it has become a closed book to the understanding of the modern theologian who denies the need of the atonement, refuses to accept the fact of the

virgin birth, disbelieves in miracles and discounts the historical records and prophecies of the old Testament while questioning much that is recorded in the New. The Angel rightly informed Daniel that these men have gone raving mad for they are accepting the doctrines of devils in place of the Words of Life. (*Study in Daniel*,* pages 361-362.)

Actually, the world at large today is indifferent to any spiritual appeal that can possibly be made, while God's people have become so calloused that calamities and tribulations are accepted as a matter of fact but without spiritual significance. Esdras' prophecy is being fulfilled before our very eyes:

"Behold, famine and plague, tribulation and anguish, are sent as scourges for amendment. But for all these things they shall not turn from their wickedness, nor be always mindful of the scourges." (II Esdras 16: 19-20.)

The Supernatural

Now let us place the results of our examination of the world's present spiritual condition against the background of an ancient happening which more or less parallels the present state of immorality and spiritual degradation so prevalent among us. Let us take special note of the means used by God at that time to turn the thoughts of hundreds of persons from their revelry and licentiousness to Him.

Turning to an ancient scene enacted in the midst of the wealth and splendor of the Babylonian Empire at the time when the city of Babylon was under siege by the armies of the Medes and Persians encamped outside its walls, we read in history's records that the King of Babylon prepared a great celebration. King Belshazzar made a feast for a thousand of his lords, completely indifferent to a situation that was to end with his death and the destruction of Babylon's might and power. But though the King and his lords were indifferent to the physical aspects of the condition they faced, since they felt secure within the city's great walls, an event took place during the height of their revelry that brought an immediate halt in the gaiety, laughter and licentious debauchery so in evidence in the great banquet hall on that fateful night. A man's hand appeared in the full sight of the entire

* \$5.00 postpaid. Destiny Publishers, Haverhill, Mass.

company and wrote a few words on the wall opposite the King:

"It is not difficult to visualize the consternation in that banquet hall in the brilliantly lighted palace of the king. All eyes must have been turned to watch as the fingers wrote upon the wall. The sound of singing and revelry ceased as a sense of horror and impending doom gripped and silenced all those who were present." (*Study in Daniel*, page 143.)

A supernatural happening had occurred and the effect was an immediately sobered throng who had, a few moments before, been giving full rein to their passions in drunken hilarity as they desecrated the sacred vessels of the Temple which had been brought into the hall for their use. Could it be that the hand appeared at the hour of midnight when the hilarity was at its height? A few hours later many who were present in that hall were dead in the ruins of the city of Babylon and a world empire came to its end. It took a supernatural event to awaken them and strike terror into their hearts, but only to their doom for it was too late for them to escape the day of destruction.

We are now approaching the end of modern Babylon, symbolized in the Book of Revelation as Babylon the Great. It will take direct intervention by God, with a demonstration in the realm of the supernatural on a scale so great that no man will question its actuality or reason away its occurrence, to truly arouse men today as they were aroused in the midst of Belshazzar's feast. Such an event will compel men to acknowledge the power and might of God and it is that demonstration that Spirit-filled Christians are admonished to watch for—an event which will precede ultimate and final judgment upon the present Babylonian system in all of its ramifications. The event itself will bring to the watchful ones assurance of immediate deliverance for, as a result of it, their redemption will become a completed reality.

A Coming Great Reunion

Returning to Paul's warning to watch and be sober, the Apostle outlined for the faithful the event for which they were to watch so that they might not be overtaken by it as by a thief. That event has to do with the departed ones—those who have died in Christ—and in his instructions concerning the dead Paul said:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [precede] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." (I Thess. 4: 13-18.)

Moffatt translates this:

"We would like you, brothers, to understand about those who are asleep in death; you must not grieve for them, like the rest of men who have no hope. Since we believe that Jesus died and rose again, then it follows that by means of Jesus God will bring with him those who have fallen asleep. For we tell you, as the Lord has told us, that we the living, who survive till the Lord comes, are by no means to take precedence of those who have fallen asleep. The Lord himself will descend from heaven with a loud summons, when the archangel calls and the trumpet of God sounds; the dead in Christ will rise first, and then we the living, who survive, will be caught up along with them in the clouds to meet the Lord in the air, and so we shall be with the Lord for ever. Now then, encourage one another with these words."

As we wait, watch and pray, these are the encouraging words we are to speak among ourselves, reminding those who watch with us of the soon coming of the Lord which will be heralded in one of the greatest supernatural events on God's agenda when the grandest of all reunions will have taken place. Then the living and the dead in Christ shall meet again and, together, will enter with Him into the Marriage Supper of the Lamb. This is the event that evidently will be used of God to bring home to His people the truth and accuracy of His written Word. Here also there is involved a demonstration of the might, power and glory of God before which all modernists, unbelievers and atheists will be abased and ashamed, for they will have nothing to say when the day of this resurrection shall come. When it fully dawns upon all our

modern false prophets how untenable their position has become, fear and terror will seize them.

"Just as the resurrection of Jesus Christ confirmed his claims, so the coming resurrection of the dead in Christ, of which He was the first fruits, will forever confirm His testimony and demonstrate the inspiration and accuracy of the Word of God. When that event becomes an actuality atheists, agnostics, higher critics, modernists and all unbelievers will be stopped forever to again open their mouths in opposition to the testimony of His Witnesses.

"The Bible is very clear in its teachings that there is to be a resurrection of the dead. It perhaps is not without significance that all men fear the supernatural, especially so if it is connected with the grave and particularly if associated with the traditional midnight hour. Men may scoff, but nevertheless down deep in their hearts there is apprehension if place, time and conditions contribute to stir that slumbering fear that has been planted in the hearts of all men, yet to be used of God in a coming day for the accomplishment of His purposes." (*Study in Revelation*, * page 147.)

Great Spiritual Awakening

In describing the events that transpire under the Third Woe, John merely alludes to the chaotic world situation to develop when this woe begins. His failure to detail world happenings during the time of its duration is evidently due to the fascination with which the Apostle watched the results of the great spiritual awakening that will stir the Israel nations to their profoundest depths.

"The Second Woe closed with the resurrection of the Witnesses and the dead in Christ coming forth from the graves to be followed by the fulfillment of I Thessalonians 4: 13-18. The effect of all this electrifies men as Christians are galvanized into action through an earnest and burning zeal to proclaim the truth. It could not be otherwise, for now the Scriptures have been demonstrated true beyond question of refutation and the age is closing. The immediate results within Israel are manifested in public declarations of the significance of these events by those who know and understand the prophetic word. Great public mass meetings are called and the radio is used as men and women turn from trivial things of life and give heed to the solemn message now proclaimed in no uncertain terms which John hears as a great voice. . . . There is only one thing that could have aroused men

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within the Kingdom to such a state of expectancy, to the exclusion of events outside of Israel, which external happenings have taken second place in their thoughts with the beginning of this Third Woe. That would be the fulfillment of the miracle of the resurrection.

"The extraordinary happenings climaxed by this resurrection have made possible the proclamation throughout the Kingdom of the coming of the Lord and the establishment of His reign and rule. The whole Kingdom is agog with excitement and it is this agitation within the Kingdom that has attracted the attention of John, rather than the clash of armies as the war increases in intensity. Surely there is nothing else which could produce such an awakening within Israel as would result from the resurrection of the dead and the ascension of the living and the dead." (*Study in Revelation*, pages 153-154.)

Paul informs us that "the dead in Christ shall rise first." Referring again to *Study in Revelation*:

"The Greek word translated 'first' means — 'before anything else, in time, space, etc.' This Greek word appears in at least fifty other passages, every one of which signifies 'before' or 'preceding in time.' Paul thus says the living, at the Lord's coming, will not go before the dead, but that the dead will arise first. Therefore, the graves will give up their dead before the living are affected. The time element between the resurrection of the dead and the event that follows is not given. It may be hours, days or a few weeks, we do not know. The Apostle declares that afterwards, 'Then we which are alive and remain shall be caught up together with them in the clouds' (I Thess. 4: 15-17)." (*Study in Revelation*, page 148.)

Perfect Timing

The Book of Revelation not only times the resurrection as taking place at the close of the Second Woe, with the Third or Red Woe following quickly as it breaks in all of its fury, but it is also shown that at this time the heathen are in a rage. This fact is set forth by the twenty-four elders who pay homage to God:

"We give thanks to You, O Lord God, the Almighty, Who is, and Who was, because you have taken Your great power and have reigned. And the heathen raged; but Your anger has come, and the time for the trying of the dead; and the rewarding of Your own servants, and the prophets, and the holy, and those who reverence Your Name, both the small and the great; and to destroy the destroyers of the earth." (Rev. 11: 17-18, *Ferrar Fenton Trans.*)

Daniel confirms all this, for he states that the resurrection will take place in a time of trouble when those who

are entitled to have a part in the first resurrection will awaken:

"After giving Daniel information concerning the first two types of difficulties which would overtake men in the crisis time at the end of the age, the Angel informed Daniel that in the same crisis period Israel would be delivered and the resurrection of the dead would take place." (*Study in Daniel*, pages 337-338.)

Days of Noah and Lot

When referring to the closing scenes of the present world order, Jesus likened conditions to the days of both Noah and Lot. The Deluge did not break until Noah and his family were safely in the Ark and the cities of the plains were not destroyed by fire until Lot and his family were removed from their vicinity.

"Chronologically, the Third Woe cannot begin until the Second Woe has ended and the Second Woe does not end until the modernist preachers and their followers, as well as unbelievers, receive the fateful blow described in the closing scenes of the Second Woe, which described event will bring consternation to the ranks of those who lack faith in God. John clearly indicates such a situation will arise in his portrayal of great fear which will fall upon those who were instrumental in destroying the ability of the witnesses to give their message. Such is to be the startling events accompanying the resurrection." (*Documentary Studies*,* page 217.)

Order of Events

Every fact of prophecy clearly indicates that the great event for which we are now admonished to watch is not any one of the coming disasters. Spirit-filled Christians are to watch expectantly for the summons to the Marriage Supper and that summons is preceded by the resurrection. All this is to take place before the great and terrible Day of the Lord. Few, even among Christians, are living in a spirit of expectancy with this event and the subsequent summons to the Marriage Supper constantly in mind. Many of them will also be caught as in a snare along with the worldly, since they are just as unprepared.

The World at Large

What of the world at large and Soviet Russia in particular? In *Study in Daniel* it is pointed out that the "tidings out of the east and north" which trouble the U.S.S.R. come

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from the North American Continent. Can it be that the tremendous rejoicing resulting from the spiritual fervor as a result of the resurrection will be the source of trouble for the leaders of the Kremlin? They have declared war upon God and against His Son and they are opposed to all religions. Will the resurrection so arouse the antagonism of Hell itself that the Devil will force the issue, knowing that his time has come? What is more likely than the sending of the forces of evil aggression into battle against the people of His Kingdom? Will this constitute the event which will send the Soviet army forth "with great fury to destroy, and utterly to make away many?" And will this be the contributing factor in making the times so terrible for the duration of the great and terrible Day of the Lord?

Prophesying of this coming conflict, Esdras states that the enemies of His Kingdom, who are prepared to fight against the Lord, become terribly afraid:

"All they which were gathered together to subdue him were sore afraid, and yet durst fight." (II Esdras 13: 8.)

What makes the leaders of the Soviets so fearful? This fear seems to seize them just about the time they have completed their preparations to move against the Kingdom people in their plans to annihilate them.

It is certain that Russia is not afraid at present so some event must occur soon to produce this fear. Can it be that the accompanying manifestations associated with the resurrection will produce this fright; yet, in spite of it all, these evil leaders in the Kremlin will elect to fight, ordering their armed forces to move in an endeavor to destroy the "Coming One" and His Kingdom?

Time of Deliverance

One thing seems to be certain. The Third Woe, or Red Woe, does not break in its full fury until after the resurrection. This woe evidently encompasses the events of the great and terrible Day of the Lord. Only those who have followed Daniel's admonition to purify themselves as they watch for the expected deliverance will be able to come into the fullness of the promised blessings and be accounted worthy to escape and stand before the Son of Man.

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man sparing his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked, between him that served God and him that served him not." (Mal. 3: 16-18.)

World-Wide Crisis

It is almost impossible to fully visualize the effect the resurrection will have upon the world at large and upon God's people in particular. But of one thing we can be sure, the entire structure of man's activities will be so affected by this event that it will precipitate an immediate world-wide economic crisis. Since Russia is planning to time her move against Anglo-Saxondom when such an economic crisis comes, the event producing this crisis may clearly account for Esdras' statement of the fear that seizes the leaders of the Kremlin at that particular time.

A Time to Watch

The spiritual crisis throughout Christendom at the same time will be as great, if not greater. For such an event is far from the thoughts of church leaders, many of whom, in the complacency they have conjured up for themselves by attempting to circumscribe the truths of the Bible within the narrow bounds of their own finite intelligence, have assumed the resurrection to be an impossibility.

Our Lord's words to His followers are especially germane at this time and all Spirit-filled Christians will bear His admonition continually in mind: "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh. Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing" (Matt. 24: 42-46).

The Sovereign Grace of Humility

By C. R. DICKEY

JOHN MORLEY, in his monumental *Life of Gladstone*, quotes an interesting bit of conversation which he had with the great statesman about the word "humility." Mr. Morley called attention to the fact that all the Greek words for humility have "an association of meanness." "Yes," Mr. Gladstone agreed, "a shabby sort of humility. Humility as a sovereign grace is the creation of Christianity."

Greek ethics, as presented by Aristotle, engendered pride and regarded the humble spirit as something contemptible and unworthy. Aristotle's "great-souled" man had an exaggerated sense of self-importance and an air of loftiness. The contrast between the Greek and Christian use of the word is set forth in the following statement:

"The conception of humility, therefore, as it controls the Christian, lies outside the system of Aristotle. This difference between Greek and Christian ideas of greatness and humility is fundamental, and the change was brought about by Christ's revelation of the character of God. Of Aristotle's great-souled man it is said, 'His movements are slow, his voice is deep, and his diction stately.' This measured efflorescence of pride reappears in Christ's portraiture of the Pharisee in the Temple; but the Publican, the opposite and acceptable type, shows how influential, in Christian experience, is the thought of God, and how closely connected are humility, prayer, and confession of sin. In accordance with Augustine's well-known saying (quoted by Calvin), humility comes first, second, third, and always, among the precepts of the Christian religion, and it marks the cleavage between Greek and Christian ideals. The magnificent figure drawn by the Greek philosopher disappears and, instead, Christ presents the image of the little child (Matt. 18: 2)." (*Dictionary of Christ and the Gospels*.)

While "humility as a sovereign grace" was unknown to Greek philosophers and moralists, it was an outstanding virtue — a characteristic in fact — of many notable servants of the Lord in the centuries preceding them. Although the patriarch Abraham was a man of princely rank and great wealth, he could say in all humility: "Behold now, I have taken upon me

to speak unto the Lord, which am but dust and ashes" (Gen. 18: 27). The Hebrew literally means, "dust in my origin, and ashes in my end." (Alford.) Men and women who stand nearest to God are always the most humble. "The boldness of prayer must ever be tempered with humility. . . . The very liberty of an audience with God in prayer is a matter for wondering gratitude."

When Pharaoh sent for Joseph to interpret his dream, Joseph took no credit to himself but said to the king: "It is not in me: God shall give Pharaoh an answer of peace" (Gen. 41: 16). We have here a good illustration of the difference between humility and servility. With becoming modesty Joseph stated simply, "It is not in me," because he knew that God alone could interpret Pharaoh's dream. By faith, however, he recognized the incident as God's means to deliver him from prison and with humble spirit expected the interpretation to be revealed in due time. On the other hand, even though a prisoner, he was not servile in the presence of a mighty king. With calm assurance, and without pleading liberty or reward for himself, Joseph spoke fearlessly to Pharaoh and utilized the occasion to prove the superiority of his own God to the gods of Egypt.

Israel's renowned deliverer and administrator, the man Moses, was "meek and lowly in heart." When called to face another Pharaoh's opposition to the Exodus, Moses said to God: "Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" (Ex. 3: 11.) "Meekness," says Attersoll, "is a gift of the Spirit." Moses possessed this gift to a degree equaled only by John the Baptist and surpassed only by the Lord Jesus Himself. While Moses was ever "mild as a lamb in his own cause," he was "bold as a lion in the cause of God"; especially when the honor of God was at stake, as in the matter of the golden calf at Mount Sinai.

The Prophet Daniel, like Joseph, saved his life and was exalted to authority next to that of a powerful monarch by the interpretation of a dream.

When asked by Nebuchadnezzar, "Can you tell me the dream I saw and tell me what it means?", Daniel replied:

"No sages, enchanters, magicians, or astrologers, can tell the king the mystery which the king has asked; but there is a God in heaven who reveals mysteries, and he discloses to King Nebuchadnezzar what is to happen in the latter days. Your dream and the visions of your brain in bed are these: As you lay in bed, O king, you were thinking of the future, and he who reveals mysteries has disclosed to you what is to happen. For myself, I have not had this mystery revealed to me on account of any wisdom that I possess, more than the rest of men, but simply in order that the meaning of the dream may be told to the king, and that you may understand what your thoughts meant." (Dan. 2: 26-30, Moffatt).

Daniel, though young, gave an admirable demonstration of the desirability and effectiveness of humility. It was an occasion on which any young man might have been tempted to glory and claim for himself superior merit and wisdom. Yet Daniel's humbleness of spirit became the very ground of the distinction which has been accorded to him through the centuries. By example he taught one of life's most difficult lessons.

LET US CONTEMPLATE now the "sovereign grace" and beauty of humility in its highest expression as manifested by the life and teaching of Jesus the Christ. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11: 29). It is easy to learn from a teacher who inspires confidence by simplicity and an understanding heart. Jesus never made it a point to awe His disciples, or to humiliate them, by the fact of His pre-eminence over their low estate. As some one has said:

"In his school the lessons are often hard; the Teacher never is. We cannot learn from the brilliant. They dazzle us; they do not instruct us. We cannot learn from the austere; terror paralyzes our slow faculty, and we lose heart to go on. But we may learn from One who, however far above us, is

lowly of heart, who, however slow He finds us, never loses patience but remains meek."

Our Lord's humility clothed and concealed an essential dignity of which He was ever conscious because of His unique relation to God. Meekness and majesty were the two poles of His mysterious yet harmonious character. We see the two elements blended in the closing statements of Matthew 11, where He says in verse 29, "I am meek and lowly in heart"; and in verse 27 declares: "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

"Christ's humility," comments Dr. W. M. Rankin, "does not rest on a phrase, but was carried out in the lowly setting of His earthly life. His cradle in the manger at Bethlehem and His subjection in the home at Nazareth, His quiet entrance, at the hands of the Baptist, on public life, His restraint in the use of His supernatural powers, and His dislike of consequent honor and fame, His frequent periods of retirement, His choice of followers and friends, His sympathies with little children and humble suppliants (Mark 10: 13-16 and 7: 24-30), His appreciation of the smallest offering and the simplest service (Luke 21: 1-4; Matt. 10: 42), and, finally, His submission to the experiences concentrated in the week of His Passion and Crucifixion, all attest the consistency of His character as One who was 'meek and lowly in heart,' and who, at every step in His career, plainly and profoundly 'humbled himself' (Phil. 2: 8)."

Jesus' teachings on the subject of humility may be summed up under two main lines of thought and conduct. The first of these is humility in relation to God, which the Master illustrated with two parables. In Luke 17: 7-10, He lets us see that after we have done our very best to obey and serve the Lord we have no cause to assert our merit or boast, for at best we are only "unprofitable servants."

"Doth he thank that servant because he did the things that were commanded him? I trow not. So, likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." (Luke 17: 9-10.)

Our Lord's classic parable of the

Pharisee and publican, recorded in Luke 18: 9-14, is a pearl of great price and points us to the need of sensing our own unworthiness in the Divine presence. After depicting the Pharisee as he proudly recommended himself to God and disparaged his fellow men, Jesus continued:

"And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." (Luke 18: 13-14.)

The second teaching of Jesus in this connection concerns humility in relation to men. Jesus taught this lesson first with an object lesson and next by example. Both Matthew (18: 1-4) and Mark (9: 33-37) relate the object lesson. The disciples had been quarreling among themselves about questions of prestige and power in the coming Kingdom. Finally they came to Jesus with the problem, "Who is the greatest in the kingdom of heaven?"

"And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted [turn] and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." (Matt. 18: 1-4.)

The truly great today are those who, at all times, are teachable, unpretending, indifferent to the question of superior rank, and sincerely humble in spirit "as this little child." It is only the childlike heart that learns to know God and finds the way into His Kingdom. "This image has stamped itself on the mind of Christendom, and this pattern of greatness is still fresh. Human character is once for all taught to mold itself after this original and lovely type."

In several instances Jesus goes on farther and by example relates humility to service. These are found in such passages as Matthew 20: 20-28; 23: 1-12; Mark 10: 35-45; Luke 22: 24-27; and John 13: 1-17 — to which we can make only brief reference at this time. When James and John came to Jesus requesting the highest seats in the Kingdom, He made service a test of their fitness for such exalted positions. "Are you able to drink of the cup that I am about to drink?" That is

the test! Their place in the Kingdom would be determined by their answer to the question, "Are you able?"

"Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20: 26-28.)

Finally, in one supreme illustration of this principle, Christ, at the last Passover feast, arose and "took a towel and girded himself" and washed the disciples' feet. Thus it was that Jesus introduced into the world a new ideal of greatness founded upon His statement, "I am among you as he that serveth." His principles and His examples of selfless love and ministration have gradually changed the moral sentiment and practices of mankind. We may add that "if Christ's setting forth of the child was evidence of His originality as a teacher, the substitution of the servant for the ruler was a no less striking proof of the uniqueness of His insight and methods."

Perhaps right in this connection attention should be called to the difference between humility and asceticism. As a matter of fact, asceticism demands an abnormal self-consciousness, a complete engrossment of the mind with one's own self, which is the very opposite of humility. The practices of an ascetic, like the late Mohandas K. Gandhi, have little or nothing in common with the conduct which our Lord required of His followers as recorded in Matthew 6, where He states that any act of devotion or rite of worship will not be acceptable to God if done in a way to attract attention to the individual.

"Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. . . . When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. . . . But thou, when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret. . . . When ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. . . . When thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast." (Matt. 6: 1-18.)

Surely one can see a marked contrast between these teachings of Jesus and the practices of Gandhi, who permitted

his daily customs and his religious exercises — even his prayers and his fastings — to be publicized around the world for men to see. Gandhi's manner of life and his religio-political theories were repudiated by his own sons; yet there are church leaders in our midst who would exalt him as the equal of our Lord Jesus Christ.

"It has been the tendency of certain schools of theology and piety to make humility the result of self-contemplation, arrived at by the soul's reaction upon itself. This gives rise to artificial and extreme methods of discipline, and misses the healthy objectivity of the life that forgets self in the consideration and service of others. Humility is 'the eye which sees everything except itself' (quoted in Ritschl). Work and the school of life are the best discipline of humility, as of other virtues. On the other hand, the externalizing of humility and the danger of parading it in rules and ceremonies that lead to self-humiliation must equally be avoided. Christ and His Apostles discountenanced all needless self-consciousness and show of virtue." (*Dictionary of Christ and the Gospels*, Vol. I, p. 760.)

As Mr. Gladstone wrote:

"We are to respect our responsibilities, not ourselves. We are to respect the duties of which we are capable, but not our capabilities simply considered. There is to be no complacent self-contemplation, be-ruminating upon self. When self is viewed, it must always be in the most intimate connection with its purposes." (Morley's *Life of Gladstone*.)

WHAT DOES THIS discussion of humility mean to us? Do these teachings about the meek and lowly heart have any special application to our modern age? We believe they do. We believe they are needed particularly at this time for our edification and to serve as a warning; especially for all of us who are most concerned about the Gospel of the Kingdom, and who are engaged in preaching, teaching, writing and promoting all phases of prophetic witnessing for Christ.

There is danger in sight even for Christian workers with the very best of intentions. We may be tempted to find an occasion for personal pride and boasting in our recognition of the present rapid fulfillment of prophecy. However, this is no time to boast; it is rather a time for genuine humility and gratitude that the Father is revealing these amazing things to "babes" and "unprofitable servants" like ourselves.

We have an important job to do in

these momentous days — a job of standing for Divine truth and proclaiming the Gospel of the Kingdom of God. For this task Christ uses the "meek and lowly in heart" as His instruments of righteousness; only those who possess the sincerity and receptivity of little children will be profitable servants in His Kingdom. "Many are called, but few are chosen."

Some people are proficient in the use of mock humility. Under a cloak of apparent humbleness they manage to keep the spotlight on themselves. Although the ruse seems clever, it is short-lived, for soon others will see the real intent through the shoddy disguise. Our Lord will defeat the vainglorious, self-seeking opportunists who think they see in the revelation of Christian-Israel identity and Kingdom truths a chance to build a little kingdom around themselves. For the sake of Him who said, "I am among you as he that serveth," may we all, as His believers and witnesses, beware of these unworthy motives!

Humility is a virtue which is required of Christians. It is one of the fruits of the Spirit: "gentleness, goodness, . . . meekness. . . . Let us not be desirous of vain glory, provoking one another, envying one another." (See Gal. 5: 22-26.) Consider also Paul's instructions on this subject in the following passages:

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." (Gal. 6: 1.)

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love." (Eph. 4: 1-2.)

"Put on therefore, as the elect of God, holy and beloved, a heart of compassion, kindness, humbleness of mind, meekness, longsuffering." (Col. 3: 12.)

"And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves." (II Tim. 2: 24-25.)

It is a significant fact that the writings of leading theologians in our generation contain little evidence of the "sovereign grace of humility." Their attitude was boldly declared some years ago by Prof. Fagnani in the following statement from his address at the opening of Union Seminary's eighty-seventh year. He says:

"What is our greatest and most fundamental personal need? I say this with all possible emphasis. It is that we should have a sense of our individual importance and of the wealth of our latent capacity, an impressive recognition of our personal worth and consequence."

These are strong words. The Pharisee of Jesus' parable could have learned much about self-esteem from this modern Sadducee. This evil exaltation of self is at the root of such vicious attacks on the veracity of Christ and His Apostles as we find in the work of Dr. McGiffert, formerly president of Chicago University Divinity School. His teachings are typical of the "non-theistic modernism" which flows from practically all theological seminaries today. Commenting on Dr. McGiffert's book, *Christianity in the Apostolic Age*, Ernest Gordon writes:

"This book scissors the New Testament history into shreds. Let us look at a few passages. Of the Lord's Supper, Dr. McGiffert says: 'It is not absolutely certain that Jesus himself actually instituted such a supper and directed his disciples to eat and drink in remembrance of him as Paul says in I Cor. 15: 24.'

"But what has set this fact in uncertainty? The answer comes, 'Expecting as he did to return at an early day he *can hardly have been solicitous* to provide for the preservation of his memory.' The writer of the Acts was far removed from the time and 'could hardly avoid investing even familiar occurrences with marvel and mystery.'" (From *Leaven of the Sadducees*, p. 162.)

Arrogance can hardly assert itself with greater impudence than thus to impugn the words of Christ and His official representatives. Nothing in earth or heaven is so contemptible as the pride and audacity of a conceited man. The Prophet Isaiah tells us of a vision in which he saw "the Lord sitting upon a throne, high and lifted up, and his train filled the temple." Above the throne he saw seraphim and as these celestial beings stood in the Lord's presence they modestly covered their faces with two wings. (Isa. 6: 1-2.) The day is near when presumptuous atheistic theologians will need at least two wings with which to hide their faces in shame.

There is grave danger in exaggerating one's own importance and the importance of his views. "What hast thou, that thou didst not receive?" asks the Apostle. No man is fit to declare the counsels of God who is not deeply conscious of his own limitations and his absolute dependence on receiving light

and help from above. After all, as a prominent editor cautions wisely, "It is the light — not the lightbearer — that is to shine."

Lastly, the grace of humility holds out rich rewards for the individual who is able "not to think of himself more highly than he ought to think" (Rom. 12: 3). Does one desire the respect of God? Then let him read Psalm 138: 6, "Though the Lord be high, yet hath he respect unto the lowly; but the proud he knoweth afar off." Does he covet the gift of God's marvelous grace? James declares that "God re-

sisteth the proud, but giveth grace unto the humble" (4: 6). Does he desire wisdom? Then learn a lesson from Proverbs 11: 2, "When pride cometh, then cometh shame: but with the lowly is wisdom."

This same principle, which operates to make the individual acceptable to God, applies also to our people collectively as a national unit. "If my people, which are called by my name, shall *humble themselves*, and pray . . . then will I hear . . . forgive their sin . . . and heal their land" (II Chron. 7: 14). The Psalmist adds, "The meek

will he *guide in judgment*: and the meek will he *teach his way*" (Ps. 25: 9). "For the Lord taketh pleasure in his people: he will beautify the meek with salvation" (Ps. 149: 4). Then the Lord Jesus Himself concludes the whole matter with His terse and climactic sentence, "Blessed are the meek: for they shall inherit the earth" (Matt. 5: 5).

Great are the rewards of the humble spirit, the receptive, teachable mind, the yielded will and the loving heart. Precious indeed are the fruits of this indispensable and crowning grace of humility.

Noting A Paradox

ED. NOTE: In this editorial, originally published in the *Glendale News-Press*, Glendale, California, Mr. Carroll W. Parcher has rendered a distinct service by calling attention to a serious situation among the clergy. DESTINY has been continually pointing out that the teachings of Modernism in our churches prepare the ground in which the seeds of Communism may readily grow. Mr. Parcher's editorial clearly indicates the harvest that follows such a departure from the ways of truth.

PERIODICALLY THE MAIL of newspaper editors is cluttered with propaganda from a variety of organizations ostensibly interested in the cause of world peace, civil rights and other high-sounding objectives. Casual reading of the material submitted gives the average editor two distinct impressions:

1) That the real inspiration of the propagandists is not so much world peace and civil rights as the protection of Communists in the United States and the advocacy of Russian policies in world affairs.

2) That a surprisingly large number of the official members listed on the stationery of these organizations are members of the clergy.

Within three days we have consigned to the wastebasket no fewer than 100 pages of this type of propaganda, and we have counted among the listed supporters and officers of the so-called associations the names of 30-odd pastors of various faiths.

It is reasonable, of course, that disciples of the Prince of Peace should be concerned for the cause of peace. It is reasonable that they should be interested in the preservation of civil liberties, of which the basic one perhaps is religious liberty.

But it is a paradox, to normal minds, that a few of the men who profess the principles of Christianity could, even by devious processes of synthetic logic, find themselves numbered among the supporters of an ideology which defines religion as "the opiate of the people," which denies the existence of a Supreme Being, which perverts "civil liberties" into undermining the constitutional government.

The psychology of this clerical type is beyond the comprehension of most persons who believe in the principles of Christianity and the principles of American government. How are their mental processes distorted to justify atheism and dictatorship as concomitants of religious lib-

erty and civil freedom? What is the strange hypnotism which deludes them into the belief that Stalinism, characterized by abolition of Christianity and persecution of individuals standing for free expression, can contribute anything to the progress of peace or the maintenance of individual liberty?

The problem posed is similar in some respects to that presented by the contradictory attitude of college, university and public school educators, who adhere to the queer doctrine that the cure-all for humanity and society lies in the formula of dictatorship.

One explanation of this paradox of clergymen and professors is based on economic inequalities; the fact that an able teacher or an able preacher finds himself obliged to carry on his work for compensation far below that of manual workers in industry. Such a situation might reasonably generate a certain feeling of frustration and resentment. But it does not explain to men and women of average mind the contradictions between the professions of civic loyalty and religious devotion on the one hand and the advocacy of anti-religious and anti-civic ideologies on the other.

Our own analysis forces a repetition of the theory previously advanced in these columns in regard to the inclination toward Communism evident among the beneficiaries of inherited wealth and the groups of persons suddenly made rich by popularity in moving pictures. That is the idea that the Communistically-inclined members of the clergy are victims of prolonged mental adolescence.

If there are two things that should be plainly evident to any member of the clergy, they are:

1) That their only guaranty of religious freedom is in the Bill of Rights of the United States Constitution.

2) That the destruction of this Constitution and the government which rests upon it means the utter banishment of religion from the lives of the people.

In the face of these fundamentals, how can normal persons regard the activities of this small group of clergymen who, under the guise of world peace and civil liberties, are in reality supporting the arch enemy of religion and the arch enemy of real freedom? The explanation is one for the psychologists and the psychiatrists. Our own, as previously stated, is that the paradox involves, chiefly, stunted or retarded mentality.

Storm Vanguard

By WILLIAM O. LAY, JR.

VENTS of gravest import crowded upon one another as the fateful year of 1948 reached its midpoint. During the weeks of early summer a succession of ominous developments wove a grim background to the hullabaloo of American political conventions, providing the public a disturbing foretaste of things to come.

As always, the march of events follows with fascinating precision the course mapped in the pages of Divine prophecy wherein it is written that Russia — supported by Germany and divers other peoples — will confront the Anglo-Saxon world with the direst crisis of all history when it sweeps toward Palestine in its final bid for world domination.

Note, then, the twin centers upon which focus the majority of events mapped on the charts: Germany and Palestine. In early June Russia launched an all-out effort to force the three Western nations from Berlin, an obvious preliminary to the establishment of a Soviet-dominated government for all Germany. Meanwhile, the Arab-Jewish war quieted under a United Nations truce, flared anew as the truce expired, then subsided once more under a new cease-fire order which both sides accepted under the strongest diplomatic pressure from Great Britain and the United States.

Developments of the May 20-22 period have been covered previously (*Prophetic Milestones*, DESTINY for July 1948). An additional May 22 item was the Finnish political crisis precipitated when President Paasikivi ousted his Communist Interior Minister after the latter had been censured by Parliament. It was charged that the Interior Minister had been steadily infiltrating the police force with Communists — standard practice of the Reds when they seek to take over a country by stealth. Following the minister's ouster, the Communists fomented a program of strikes and protests designed to force his reinstatement. President Paasikivi was able to overcome the crisis on May 26 by reshuffling his cabinet.

Communist control over Czechoslovakia was tightened when the May 30 elections provided a majority for Premier Gottwald's "Peoples' Democracy" party. The election was a typical Soviet single-ticket farce in which many Czechs cast blank protest votes. As shown on the center section of Chart I, it occurred 2×286 days before December 23, 1949, close of a 1600-day period after August 6, 1945.

Czechoslovakia's last link with the West was severed by the June 7 resignation of President Eduard Benes which cleared the way for an all-Communist regime. Reportedly "disgusted" with the new constitution and the recent elections, President Benes performed a final gesture of defiance by refusing to sign the constitution. As Chart I shows, this development came on the lunar terminal of 2×286 days before December 23, 1949.

The Soviet campaign in Czechoslovakia was consummated on June 14 when the Communist Gottwald succeeded Dr. Benes as President, he being elected unanimously by a hand-picked Parliament. This came 2×286 days solar before January 15, 1950, solar terminal of 1600 days after August 6, 1945 (top of Chart II).

Note the pattern which finds the 2×286 -day pattern connecting all three of these fateful events in Czechoslovakia to dates marking termination of 1600 days after August 6, 1945. May 30 and June 7 connect with the December 23, 1949 mean date, while June 14 connects with the January 15, 1950 solar terminal. Refer back to the chart on page 133 of DESTINY for April 1948 and note that the three-power denunciation of the Czech coup came 666 days before the December 23, 1949 date. With utmost precision the chronological cycles have marked each step in the downfall of Czechoslovakia.

It was on May 30 that Irgun Zvai Leumi, at the time one of the groups comprising the Israeli army, appealed in a Tel Aviv broadcast for Russian help in stamping out what it called "Arab-British aggression" in the Holy

Land. This open bid for Russian support is most suggestive, particularly in the light of prophetic delineations of eventual Russian moves in the Middle East. With Russia deeply though not openly involved in Zionist moves, and with Communists constantly extending their influence in the Jewish state, it is only a question of time until events lay bare all details of the Russian plot.

(For chronological data covering moves leading to the Arab-Jewish truce, refer to *Holy Land Truce* in DESTINY for August 1948.)

Meanwhile, the German problem thrust itself ominously before a jittery world. On June 6 the Soviets redoubled their campaign of abuse against the Western powers by charging that five Americans had shot a Russian sentry in Berlin, while the Americans were accused of kidnaping a high Russian officer and turning him over to the British who tortured him for a month. Both charges were ridiculed by American and British officials. This was on the lunar terminal of 666 days after the August 20, 1946 Yugoslav crisis (top of Chart I).

The East-West split over Germany was accentuated on June 7 when six nations recommended a separate federal government for Western Germany. In addition, the participating powers — Britain, France, the United States and the Benelux countries — agreed to keep their occupation troops there until peace was secured. Significantly, this move came 120 plus two days (warning perfected) after the Bizonal German government was proclaimed on February 6, 1948. As shown in the center of Chart I, the June 7 date was also 2×286 days lunar before December 23, 1949.

(Full data pertaining to the February 6, 1948 date is charted on page 119 of DESTINY for April 1948.)

The strongest indictment of Soviet Russia yet heard from President Truman came during a major foreign policy speech at Berkeley, California on June 12. Accusing Russia of "obstructionism and aggression," the

President further charged that the Soviets had forced upon the world "a twilight period between a war so dearly won and a peace that still eludes our grasp." Note from the top of Chart I that this statement of President Truman's came 286 days solar before March 29, 1949, the date marking the lunar termination of 2520 days after the Anglo-American mutual-assistance treaties with the Soviet were announced on June 11, 1942.

The Berlin crisis reached a new status on June 16 when the Russians walked out of the Allied Kommandatura, last functioning four-power governing body in the one-time German capital. This Soviet action came after a stormy 13-hour meeting concerned primarily with economic issues, and foreshadowed formal termination of the Kommandatura by the Soviets. As Chart I shows, the date was 666 days after August 20, 1946 and also 286 days before March 29, 1949.

It was also on June 16 that the French National Assembly formally approved the six-power plan for Western Germany, thus clearing the way for its implementation.

The situation in Berlin reached the acute stage on June 18 when the Western Allies announced a new currency for their occupation zones. The Soviets immediately retaliated by stopping all traffic into their zone from the west, a move allegedly aimed at preventing the flow of old western zone currency into the eastern zone. These developments came 666 plus two days after August 20, 1946 and also 286 days lunar plus two before March 29, 1949 (upper section of Chart I).

While events in Germany monopolized world attention, the Russians made ominous moves in Austria. On June 17 a ranking police official disappeared and the government charged he had been abducted by the Russians. The Soviets replied that the official had been arrested on charges of espionage and charged that high-ranking Austrian government officials were also involved. Similar charges by the Soviets preceded the grabs for power in Hungary and Czechoslovakia.

Austrian officials took a grave view of the situation. Typical of their attitude was the statement by the Under Secretary of the Interior:

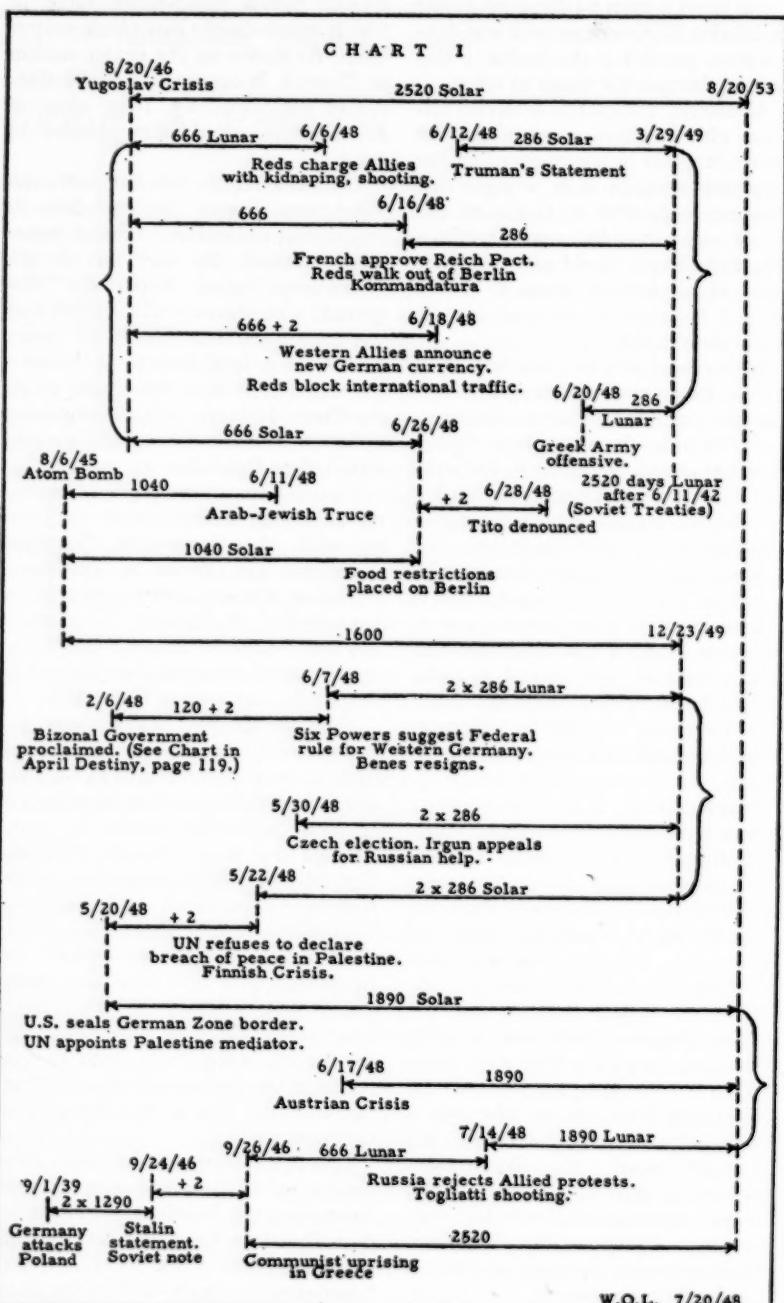
"The Russians, through kidnapings,

blackmail and open attack are attempting to break the democratic spirit of Austria."

Note from the lower section of Chart I that this crisis in Austria opened exactly 7×270 days before August 20, 1953, the date which marks the south wall of the King's Chamber in the Great Pyramid. The government's strong stand stood off the Soviets this time, but the threat to Austria remains.

The German currency reform in-

stituted by the Western powers went into effect on June 20, 286 days lunar before March 29, 1949. On the same day, the Greek army threw over 70,000 troops into a summer offensive aimed at breaking the back of the Communist rebellion. Upon this summer campaign hangs the future of Greece, for failure to wipe out the Communist threat before fall would have catastrophic effects upon the already precarious Greek internal situation.



W.O.L. 7/20/48

DESTINY

The Berlin impasse tensed on June 22 when the Big Four powers failed to agree on a unified currency either for Berlin or for all Germany. This bitter five and one-half hour session, first to be held on a major problem since Russia walked out of the Allied Control Council on March 20, ended in a complete deadlock.

Note from the upper section of Chart II that this crucial German development came on the solar terminal of 2520 days after the start of the Russo-German War on June 22, 1941. Thus Germany, abruptly wrenched from her status of Russian ally on the 1941 date, is now inexorably drifting back into the Russian orbit as the great "seven times" of prophecy passes. Such is the swing of events.

It was also on June 22 that Russia used her twenty-sixth veto to block formal approval of the American formula for international control of atomic energy. This event the columnist Edgar A. Mowrer termed the most fateful of recent weeks, since it virtually assured that future wars would be atomic wars. Note, then the particular significance of the doubled displacement factor (2×286) connecting this June 22 date with January 15, 1950, the solar terminal of 1600 days after release of the first atom bomb on August 6, 1945.

The June 22 date also brought a flurry of civil war to the troubled Jewish state. Two battles were fought as members of the Irgun Zvai Leumi extremist organization attempted to land arms from a gun-running ship in violation of the Palestine truce. Government troops were victorious and the Irgun group once more went underground. Thus, an additional explosive element was added to the Palestine tinderbox, for the irresponsible Irgun elements will fight any government policy which they deem too moderate. Therefore, the Irgun-Israeli clash greatly increased the difficulties of achieving a permanent settlement of Arab-Jewish differences.

Immediately following the abortive four-power conference in Berlin, the Soviets proclaimed a new currency for the Soviet zone and for all four sectors of Berlin. The three Western powers voided the Russian decree and ordered issuance of the Western German deutschemark in their three sectors, thus erecting a currency wall through the heart of Berlin.

Note from the center of Chart II that these developments in the German situation came on the lunar terminal of 666 days after September 6, 1946 when the Stuttgart statement of the American Secretary of State Byrnes brought into full focus the East-West cleavage over German policy.

It was also on June 23 that United Nations experts began the Rhodes talks aimed at discovering a permanent formula for peace in Palestine. Significantly, the date was 286 days solar before April 9, 1949, lunar terminal of 9×1290 days after entry of the British into Jerusalem on December 11, 1917.

Finally, the June 23 date found Russia and seven satellites convening in Warsaw for a highly secretive conference supposedly concerned with the creation of a separate East German state. The Eastern foreign ministers subsequently issued a declaration favoring "the swift conclusion of the German peace treaty" and "the swift withdrawal of the occupying forces from Germany." The Warsaw declaration was thus both a diplomatic instrument in the East-West tussle over Germany, and a propaganda move bidding for German support.

The most intense phase of the German crisis began on June 24 when the Soviet military administration halted freight and passenger traffic between Berlin and the Western zone railhead at Helmstedt. This move forced the Americans and British to set up a costly air transport service in order to fly in food for Germans in the Western occupation zones of Berlin. This phase began on June 24, third day made perfect of the 2520-day solar period extending from June 22, 1941 (not charted).

At first the air shuttle service was inadequate to meet even the day-to-day needs of the Western zone Berlin residents, with the result that on June 26 preliminary restrictions were placed on food and gasoline. The date was 666 days solar after the August 20, 1946 Yugoslav crisis, and also 1040 days solar after August 6, 1945 (center of Chart I).

An unexpected eruption occurred behind the iron curtain when the Cominform, on June 28, denounced Marshal Tito's leadership of Yugoslav Communists and demanded that he and other Belgrade leaders must hew to the Moscow line or quit. This, the

first apparent indication of a rift in the Soviet bloc, was seemingly an outgrowth of Tito's dream for a Balkan federation, a scheme which Moscow opposed.

As indicated on Chart I, the Cominform denunciation of Tito came 666 days solar plus two after the August 20, 1946 Yugoslav crisis (most significant!) and also 1040 days solar plus two after August 6, 1945.

The Yugoslav Communists stood firm and on June 30 reaffirmed their independence of Moscow. Hinting their willingness to deal with the West as well as the East, they revived the Balkan federation project and called for a "general strengthening" of the Yugoslav army. The date (top of Chart II) was 2×286 days lunar before January 15, 1950.

Developments continued in the Balkans. On July 3 the Yugoslav Foreign Ministry announced that Albania had severed trade ties with Yugoslavia and ordered Marshal Tito's military, political and cultural missions to leave. Yugoslavia stated that Albania's action was unprecedented, brutal and grossly insulting. This came 666 days after the previously-noted September 6, 1946 date (lower section of Chart II).

It will remain for later trends to indicate whether the Yugoslav rebellion should be taken at face value. Until events prove contrariwise, there will remain the possibility that the whole train of developments was a spurious Communist move designed to enable Yugoslavia, through ingratiating itself with the West, to siphon off a stream of Marshall Plan dollars for the benefit of the Communist bloc. This possibility must not be ruled out.

Should the Tito-Stalin feud prove genuine, a different set of speculations stems from the unprecedented meekness of Moscow in the face of Tito's back talk. Mr. Walter Lippmann, viewing the Yugoslav developments against the background of the Warsaw declaration calling for the swift conclusion of the German peace treaty, suggested the possibility that Stalin has "taken the basic decision to withdraw from Europe where he has lost the cold war and to turn to Asia where the prospects are much more favorable." Of course, under no circumstances will the Soviets yield the juicy German plum, but it will be interesting to see if Russian pressure

does in fact increase on the various Near Eastern and Asiatic fronts.

Meanwhile, tension continued unabated in Berlin. On June 27 Americans and Britons were subjected to partial rationing, while the United States Air Force announced that three squadrons of C-54 transports would be shifted to Berlin to help fight the Soviet blockade. These moves came 286 days before April 9, 1949 (center of Chart II).

On June 30 Secretary of State Marshall warned the Soviets that the United States would not be forced out of Berlin. The Secretary stated:

"We are in Berlin as a result of agreements between the governments on the area of occupation in Germany and we intend to stay."

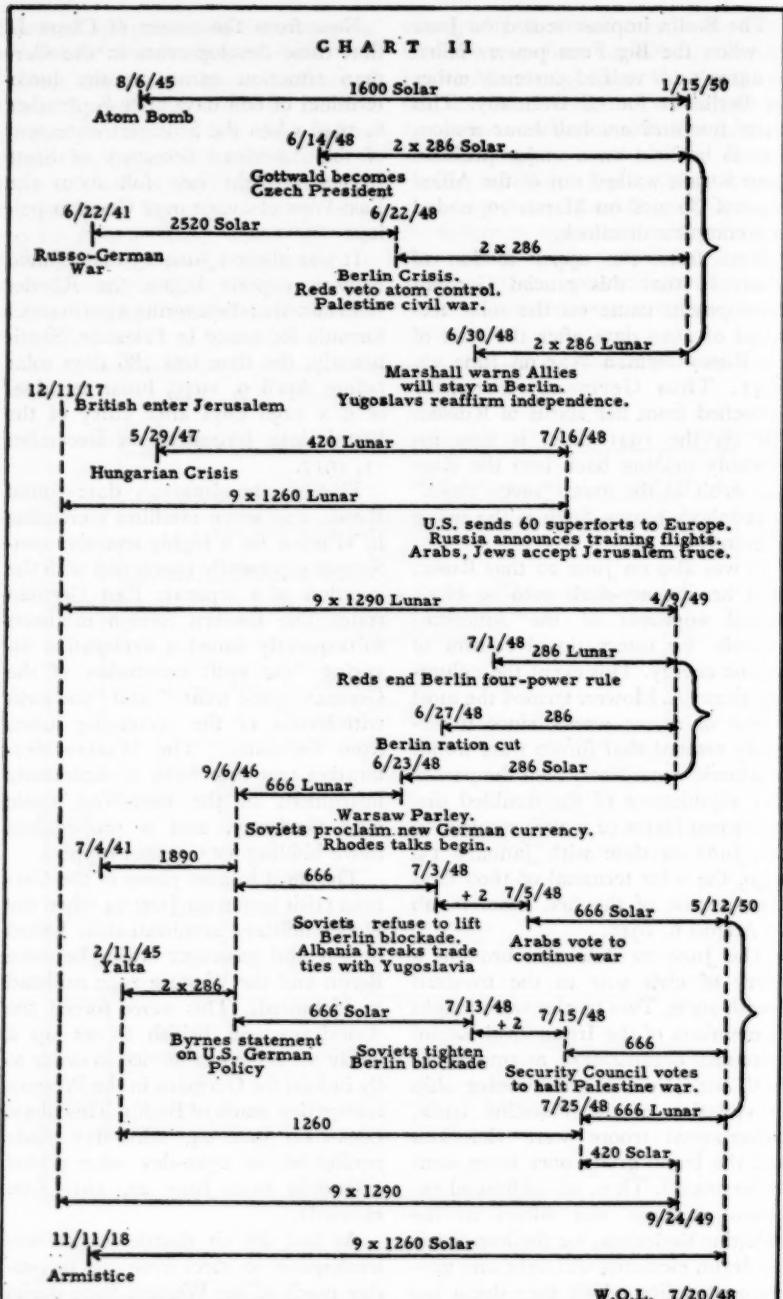
Simultaneously, British Foreign Secretary Bevin issued a similar statement to the House of Commons. The date was 2×286 days lunar before January 15, 1950 (upper section of Chart II).

All four-power cooperation in Germany ended on July 1 when the Russians formally withdrew from the Berlin Kommandatura. On the same day the three Western Allies offered Western Germany the right to set up its own government. This was 286 days lunar before April 9, 1949.

On July 3, the Soviet commander in Berlin refused to give any assurances that the blockade would be lifted. As Chart II indicates, this came 666 days after the September 1946 statement of United States German policy and also 666 days solar plus two before the May 12, 1950 date terminating a 9×1260 -day solar period after the November 11, 1918 Armistice.

The Soviets next tightened their stranglehold on Berlin by claiming the exclusive power to issue passes for interzonal travel by German nationals between the Western and Soviet zones of Germany and the blockaded city. This was on the solar terminal of 666 days after September 6, 1946 and also 666 plus two days before May 12, 1950 (lower section of Chart II).

Peak intensity of the Berlin crisis was reached in the three-day period of July 14-16. On July 14 the Soviets flatly rejected demands of the three Western powers that she lift the Berlin blockade. Russia stated that she was not opposed to negotiations over Berlin, but insisted that the Berlin crisis



could not "be separated from the general question of four-power control in relation to Germany" as a whole. This came on the lunar terminal of 1890 days before August 20, 1953, and also 666 days lunar after the September 26, 1946 Communist uprising in Greece.

Note from the bottom of Chart I the additional chronological data connecting July 14, 1948 with the outbreak of World War II hostilities on September 1, 1939.

On the same July 14 date Italy was shaken by a new crisis when a would-be assassin shot and dangerously wounded Palmiro Togliatti, Italy's top Communist. Communist-instigated disorders and strikes followed, and it was feared the leftists might use the incident as a pretext for seizing power by force.

Taking action in the peril-fraught Berlin crisis, the United States on July 16 announced that sixty Superfortresses were being dispatched to

three Royal Air Force bases in England. The bombers, powerfully reinforcing the United States air arm in Europe, were eventually to become part of Lt. General Curtis LeMay's 3rd Air Division with headquarters at Wiesbaden, Germany. Significantly, this move came precisely on the lunar terminal of 9×1260 days after the British entry into Jerusalem on December 11, 1917. It was also 420 days lunar after the May 29, 1947 Hungarian crisis (upper half of Chart II).

On the same July 16 date Russia injected a new element of danger into the Berlin situation by warning that she intended to start fighter plane "training" in the Allied aerial corridors to the west. The Allies also received a report that Soviet anti-aircraft batteries might start "practice" firing in the air lanes. In such moves lay the threat of an incident that would plunge both sides into hostilities regardless of their wishes.

As the Berlin crisis steadily deepened there were developments in the Palestine war which had lain dormant under a four-week United Nations truce. With the truce period expiring, Arab military leaders met in Cairo and voted to resume full-scale fighting in Palestine once the truce ended. This came 666 days solar before May 12, 1950 and 666 plus two days after September 6, 1946 (lower section of Chart II).

Warfare broke out once more in Palestine when the truce ran out on July 8. Failing to arrange an extension of the truce, the United Nations mediator returned to the United States and placed the issue before the Security Council. Under strong Anglo-American pressure the UN group voted on July 15 to order a halt in the Palestine war — with force if necessary. The date was 666 days before May 12, 1950 (bottom of Chart II).

A cease-fire order covering the city of Jerusalem went into effect on July 16, the lunar terminal of 9×1260 days after British entry into the Holy City on December 11, 1917 (upper half of Chart II). On the third day made perfect of this 9×1260 -day cycle (July 18) the Arabs bowed to the United Nations demand for a new truce and ordered their troops to cease fire on all fronts in Palestine (not charted).

A review of the lower half of Chart II will reveal in a fascinating manner the close interconnection between the

German and Palestine phases of the current world tribulation. Both were in the news on June 23, a date linked to earlier high-points of each phase. Developments on both fronts went hand-in-hand through the two periods of July 3-5 and July 13-15. And finally, there were crucial moves in both phases on July 16, terminal of the 9×1260 -day cycle.

While General Lucius D. Clay conferred with President Truman in Washington on July 22, British Foreign Secretary Bevin announced in London that he was ready to attend a Big Four Foreign Ministers' meeting "at once" to discuss any question Russia desired if she would first end her blockade of Berlin. This represented a concession by the West, since they had previously insisted that only the Berlin issue could be discussed at such a conference. Meanwhile, the Soviet Commander-in-Chief in Germany stated that Russia would lift the blockade if the Americans opened their zone to Russian traffic.

On the same July 22 date German politicians reluctantly consented to undertake the formation of a trizonal administration in Western Germany. These developments came 420 days after the May 29, 1947 Hungarian crisis (not charted).

The domestic situation in the United States merits consideration, particularly in relation to the peril-laden international scene. After holding relatively steady during the spring, the price-line began edging upward again following wage raises in many basic industries. Once more the trend is toward a dangerous inflation with its incalculable effects on United States commitments under the Marshall Plan, and hence on the ultimate effectiveness of all American efforts to counter Soviet plans for world domination.

Meanwhile, a bloc of Southern Democrats bolted their party's Philadelphia Convention over the states rights issue and held a "rump" convention in Birmingham, Alabama at

which separate candidates for President and Vice-President were nominated. While disavowing the intention of forming a fourth party, the Southern leaders hoped to swing their electoral college votes to some Democrat other than President Truman. Should the election be close, these tactics might inject a paralyzing element of uncertainty into the national picture during the weeks intervening between election day and the meeting of the electoral college. This at a time when the international situation will certainly be nearing a new and graver phase.

And so the shadows deepen — presaging shadows of the storm which will lash the earth with unparalleled violence as events sweep on to their climax. As always, there is light amid the darkness, for ample information on current and future world trends is enshrined in the pages of prophecy. But the light is evident only to those spiritually attuned to perceive it; nothing short of the ultimate atomic cataclysm will jolt the heedless multitudes from their blindness and indifference.

"And the indictment is this: that the Light came into the world, and men loved the darkness rather than the Light, because their practices were wicked." (John 3: 19, *Ferrar Fenton*.)

The Christian way, involving as it does full acceptance of the Regal Saviour's authority in all fields of human activity, has constantly offered men the blessings of peace and righteous administration of government. But men chose to ignore the Divinely-ordained statutes covering civil, social and judicial procedure — preferring instead legislation fabricated by the fallible processes of human wisdom — and so what men call civilization is creaking and tottering as the Divine Hand moves to restore and regenerate an earth desolated through countless centuries by human willfulness.

Precious indeed the light that shows the Divine plan unfolding with wondrous precision, where the multitude sees only fearful chaos! And how inspiriting the Master's assurance, "I no longer call you servants; because the servant does not know what his master is doing: but I have called you My friends; because everything I have learned from My Father I have made known to you."

Key to Chronological Factors

- 9 — The number of finality or judgment. It marks the completeness, the end and issue of all things as to man. It is a factor of 666 which is 9×74 .
- 120 — Signifies a Divinely appointed period of probation. It was the period of warning to Noah. $120 \times 5,000$ fighting men left Egypt and $120 \times 1,200$ is 144,000 — numbered in Revelation.
- 286 — The displacement factor of the Great Pyramid; signifying displacement from God's plan of perfection.
- 420 — This is the number of confusion (42) multiplied by ten and indicates confusion coming to perfection. It is also 2,520 (seven times) divided by six.
- 666 — The number of Man (Rev. 13: 17-18). If 6 is the number of secular or human perfection, then 66 is a more emphatic expression of the same fact, and 666 is the concentrated expression of it. 666 is therefore the trinity of human perfection, the "perfection of imperfection" through the culmination of human pride independent of God and in opposition to Christ.
- 1,040 — The difference between the prophetic number 1,260 and 2,300, which periods are both solilunar cycles. While this number does not appear on the surface of the Bible, yet it is used again and again in chronology.
- 1,260 — This is the Biblical time, times and the dividing of time. It is one-half of the seven times (7×360) and its use in prophecy and chronology is very important. It is also 42 prophetic months of 30 days each.
- 1,290 — The number of the beast and a number associated with desolation (See Daniel 12: 11).
- 1,600 — This is the length of the battle line as given in Revelation 14: 20.
- 1,890 — Seven times the period of pregnancy (7×270).
- 2,520 — The seven times (7×360) of prophecy, a number very important in history and prophecy.

(From *Documentary Studies*, pages 125-130.)

(Continued from page 296)

monwealth. No outside people of any race could become citizens until the third generation and some races were forever barred from citizenship. Yet, although these peoples were refused citizenship, with its political rights and responsibilities, they were protected under the Israel laws and made secure in all the comforts and blessings enjoyed by every Israelite, but without the responsibilities accruing to actual citizens. The strangers who observed the law would be fully protected in the right to liberty and the pursuit of happiness and to security in all of their possessions. But when agitators undertake to indoctrinate such people with the idea that it is their privilege to demand social equality, even to intermarriage, and to strive to assume the responsibilities and positions God has assigned to Israel, there can be but one end: violence and trouble.

"It is as senseless to advocate and try to force two races into social equality as it would be to compel two families of the same race to live together in peace under the same roof. The white man with a thousand generations of struggle and work behind him in his onward march through history, is not going to take kindly to the elevation of people of any other race to places of power over him in his midst. The sooner this is recognized the better it will be for all concerned.

"There is only one solution to the problem. Each race, white, black, brown or yellow, must carry on its development within its own social and racial boundaries and cease coveting the position, the power, the possessions and the persons of other races. Insofar as Israel is concerned, she must retain her political supremacy within the bounds of her own land in order that she, as a people, may carry out her God-given responsibilities to administer all His laws. The day will come when general suffrage will not be granted to all within our borders but only to those who qualify for leadership as set forth under the Divine Law. At that time administration of the affairs of state will be directed by a few for the benefit of the many to the end that righteousness may be established in our midst.

"An analysis of the increasing clamor for social and political equality stems from coveting authority, position, rulership and power over others. Such will never be attained by any people or race over His people Israel; and for any race to work and scheme to acquire this power will bring final and overwhelming disaster to them and to their race.

"Let us remember that in the acceptance of the Spirit of Christ on the part of men and women of all races, and the recognition by every race of the integrity and rights of the men and women of every other race, the foundation will be laid for peace between the races. Let all rigidly adhere to the Divine principle of racial separation, refuse to cross racial barriers, and thus develop between the races a mutual respect for each other in their respective problems — bringing peace and goodwill to men of all races.

"No one can deny the responsibility of the white race for transporting the black race to America and into slavery. The white race has made atonement by setting the slaves free and giving to them a degree of liberty beyond that ever enjoyed by their forefathers, and the blood of our race was shed in the accomplishment of this purpose.

"Through missionary activities and access to schools and institutions of higher learning splendid opportunities have opened for the colored and other races. These are not postulated upon the need of social or even political equality; they rest rather upon the willingness and ambition of individuals in the desire for self-improvement regardless of race or color. These opportunities are provided in America for people of all races within our land, white, black, brown or yellow alike, for everyone has access to the means of self-improvement and the right to rise above the status of the life of the multitudes if he or she is willing to pay the price in self-denial, study and work.

"Such are the opportunities America offers to her citizens, to all races and to all strangers within her borders. This is the way provided for one to acquire greatness, attain position and secure the esteem of his fellow men. Merely to aspire to social or political equality through regulation or by violence will not bring the desired end; rather it is to court trouble with its inevitable disillusionment for those who follow such methods. The road to achievement is through work and labor, a way closed to no one in America; and men of every race may travel this highway and be honored."

It is time that the Anglo-Saxon world awoke to its responsibility before God, as well as to the facts concerning races, and cease catering to the spirit of disunity that today is dividing the north from the south. There is no such thing as equality of race, though there is equality of justice for all races under our Anglo-Saxon common law.

The Purpose of Prophecy

By H. W. SHIRREFFS

IN THE WORDS OF the Apostle John our Lord Jesus Christ summed up the whole purpose of prophecy:

"And now I have told you before it come to pass, that, when it is come to pass, ye might believe." (John 14: 29.)

Unfortunately, comparatively few people of the Christian faith today believe in prophecy and for the following reasons:

1) The Scriptures have been "discredited" by ecclesiastical leaders and doubt cast in the minds of the people as to their veracity.

2) Through the spiritualizing of prophecy, the messages of the prophets have been distorted and the true literal rendering completely obscured.

3) Modernism and Higher Criticism have permeated the strongholds of the Christian faith and repudiated the prophets, the miracles and the virgin birth of our Lord.

4) Interpretations of prophecy made by irresponsible so-called "Bible students" have failed to materialize.

5) The manner in which prophecy is being fulfilled before our eyes is obscured because of the failure to distinguish between prophecies made to all Israel, the House of Israel, the House of Judah and the House of David, and also between the first and second advents of our Lord.

These and other reasons have all helped to surround the Bible in mystery and make people look upon it as a Book which just cannot be understood by laymen, so they leave it to those who have qualified as their religious leaders and therefore rely upon them to preach the Word of God. This state of affairs has had a disastrous effect upon the people, who, knowing little or nothing of the Scriptures, are not in a position to rightly divide the Word of Truth. If a congregation is told that Abraham, Isaac, Jacob, Moses and David were Jews, or that the Jews of today represent Israel, or the Chosen People, they accept such statements as being correct because they do not know any better themselves.

The Bible is not a difficult Book to understand, provided one goes about

it in the proper way, and that is to read it as you would any other book. The Bible says what it means and means what it says.

In regard to the realm of prophecy, some look upon it as fate and that man has no free will of his own so that, if a prophecy is made concerning an individual or a nation, the individual or nation has no choice in the matter whatsoever. Nothing could be further from the truth. In the wisdom and foreknowledge of God, He saw the end from the beginning and the beginning from the end, "declaring the end from the beginning and from ancient times the things that are not yet done" (Isa. 46: 10).

THE BIBLE TELLS the story of the failure of mankind through the ages and clearly shows that if mankind persists in following the devices and desires of its own heart, utter chaos, destruction and extinction of the human race would be the inevitable result. Such a state of affairs is not very far from becoming a reality. But in the goodness and mercy of God, He will not allow it to happen, for He is to intervene and divert mankind from mass suicide and lead it instead to mass preservation and salvation through Jesus Christ.

The gift of free will has been turned by man into self-will and God is blamed for all the calamities that occur in the world, instead of the truth being faced and realized that man has brought these things upon himself by turning his back on God and ignoring His voice, "Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass" (Isa. 48: 4).

Prophecy is to show mankind the folly of its ways and to guide it in the understanding of the wisdom and ways of God and to confirm humanity in faith and trust in God. All through the prophetic books of the Bible, God is appealing to us, inviting us to return to Him and His ways and warning us of the inevitable disasters which would result from persisting in our own ways and disobeying the Divine laws. Disasters such as wars, famines

and pestilences are not the will of God, but the result of transgressing the laws of God.

The question is often asked, "Why does God permit war?" One of the gifts of God is free will. Man can either acknowledge God and obey His laws or he can disobey, but by so doing he reaps the evil consequences of disobedience. If those who ask the question, "Why does God allow such things?" were to lose the gift of free will, they would be the first to complain about it! We read in Isaiah 45: 7: "I form the light, and create darkness: I make peace, and create evil." Darkness is the natural result of the sun going down. God did not make darkness, but light. In the same way, evil (the Hebrew word of the original text means sorrow, wretchedness, adversity, affliction, calamity) is the natural result or consequence of breaking God's peace. God did not make evil, but peace; and Jesus Christ is the "Prince of Peace."

Likewise unemployment, industrial strife and poverty are the direct results of man establishing his own economic system and disregarding Divine economics.

In the days of Haggai, the people were wholly concerned with the standard of living and were endeavoring to build a material civilization, while at the same time the Temple lay in ruins (Hag. 1: 1-7). They said that it was not opportune to rebuild the Lord's house, but that after they had improved the social conditions and regained prosperity, then they would think about doing the Lord's work. What a delusion! By the time they had regained prosperity, they would have no inclination or desire to do God's work. Prosperity has often the very reverse effect, causing them to say, "With my own hands have I gotten this," so that they forget God. "For what is a man profited, if he shall gain the whole world, and lose his own soul?" (Matt. 16: 26).

The words of Haggai provide a striking commentary of the days in which we live, for do they not describe the moral crisis which faces our

nation? We have the material outlook and while doing everything humanly possible to stem the disintegration of our economic life, the House of the Lord lies in ashes and no effort is made to rebuild it. This applies in both the material and spiritual realms, for hundreds of our Churches lie in ruins (*i.e.*, in England) and the nation has almost forgotten God. The position must be reversed by putting God and spiritual things first and then would follow an abundance of the material things of life:

"Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." (Matt. 6: 31-33.)

Prophecy points the way which our nation should take:

"Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." (Rev. 18: 4)

We have steadfastly ignored the warning signs and gone our own ways instead, hence the present chaos and confusion. Because we have not withdrawn voluntarily, we have been forced out through circumstances, but we have had to pay and are paying for our human obstinacy and stiff-necked ways. This is not only a time of transition in our journey through the economic wilderness, but also a time of destiny.

A PROPHECY of great significance to us today is that concerning Jerusalem. Our Lord warned His followers that when they should see Jerusalem encompassed with armies, they were to leave the city and so escape the destruction which was to follow. Those who were in neighboring countries were also warned to stay away. The coming destruction of the city had been foretold by Christ, and when His followers asked Him when that would happen, He gave them certain signs by which the approaching event could be recognized. He also told them the course of world events right up to His second coming. Jerusalem was included in both cases.

Let us see how the first prophecy concerning Jerusalem was fulfilled, for it holds a message for us today, because history is now repeating itself.

At the time of our Lord Rome was the occupying power and the Jews were hoping that when their Messiah came He would free them from Roman bondage and establish His own kingdom. However, the coming of Christ did not fulfil their highest expectations as they had not distinguished between the prophecies relating to His first and second advents. The Jewish nation, therefore, disappointed and disillusioned, rejected Jesus Christ and went about to free themselves from the Roman yoke. According to their calculations, the Jews, who followed Daniel's prophecy in Chapter 9 of his book relating to the coming of the Messiah, had been expecting Him to come in 37 B.C. When Herod the Great captured Jerusalem in that year and established himself as King of Judea, his followers considered themselves justified in proclaiming him as the Messiah — they are referred to in the New Testament as the "Herodians." The ironical fact of history is that Herod was not a Jew, but an Idumean of the Edomite stock of Esau. Little wonder, therefore, that Herod ordered the extermination of all male claimants to the throne of Judah! Herod died fifteen weeks after the birth of Christ, his kingdom being partitioned among his family and his eldest son given the name of king.

Owing to the cruelties and misrule of the Herodian kings, the monarchy was later abolished at the Jews' own request and then followed the Roman procurators. In due course, the Roman administration likewise became unbearable and as a result there started the Jewish war with Rome, which culminated in the destruction of Jerusalem by Titus in 70 A.D. The Jewish nation was divided and several factions fought for dominance. Economic conditions became chaotic and unemployment was rife. Crowds from the provinces flocked to Jerusalem for the great feasts of Passover and Tabernacles. The agitators incited these crowds to riot and violence, with the result that the Temple became the center of disorders. The Romans were hard pressed to keep law and order; but hatred of the Romans brought all factions of Jewry together in an endeavor to repel the common enemy. Such were the conditions in Jerusalem for several years, until the final siege and destruction of the city.

Thus was fulfilled the prophecy that "the house of Judah might bear

the burden of its iniquity" for the forty years of Ezekiel's prophecy.

There is a close parallel with the conditions then prevailing in Jerusalem to present events in the Holy Land. For example:

1) The Edomite Herodian dynasty was in control of the Jewish nation at the time of our Lord's ministry. Today the Esau element is all-powerful in the new Jewish State.

2) Several factions vied with each other for dominance and gangs of brigands looted the countryside to augment their campaign funds. Three main organizations have fought for control in our time: namely, Irgun Zvai Leumi, Haganah and the Stern Gang.

3) The differing factions united only in the war against the Romans just as the three illegal military bodies have united in the fight against their common enemy: the Arabs.

4) Our Lord warned His followers to flee from the city when they saw it encompassed with armies. Today Jerusalem is again encompassed with armies and both Arabs and Jews who wish to take no part in the suicidal struggle have fled to safety. Britain, too, has withdrawn, not through cowardice, but forced to do so through circumstances, as though to escape the Divine judgment.

What is happening in Palestine in a physical and material way is symbolic of events in the World Economic System, for it, too, is being besieged. As Britain's withdrawal from Palestine is almost complete, so is her withdrawal from World Economy near completion. The final siege of Jerusalem in 70 A.D. was delayed so as to allow the followers of Christ time to flee the city. This applies to present happenings in Palestine, so that God's people may have time to withdraw. The collapse of World Economy is delayed to enable the British economic order to "come out of her My people" before the whole structure of predatory money power collapses.

Israel's exodus from Egyptian bondage and her training in the wilderness to equip her for her entry into the Promised Land under Joshua is symbolic of our exodus from economic bondage into the economic wilderness, where we are now being trained spiritually to equip us for our entry into the Kingdom of God under the leadership of Jesus Christ.

—The National Message

DESTINY

THE BOOK OF THE LAW

CHAPTER VIII BALAAM'S PROPHECY

BALAK, THE KING OF MOAB, was greatly disturbed and extremely fearful for the security of his domain when he learned that the Israel hosts were encamped at the borders of his territory. Tidings of Israel's military prowess had already gone before them and Balak was well aware of the fact that they had just defeated the Amorites and destroyed their cities. Balak sent ambassadors in all haste to Balaam, who apparently was a priest among the people of Balak's kingdom, informing him that a people had come out of Egypt and were occupying his borders at that very moment. He implored Balaam to come and curse the invading hosts so that he would be able to defeat them, explaining to Balaam that they were stronger than his armies. Balak gave as his reason for sending for Balaam his knowledge from past experiences that anyone blessed by Balaam was lucky and anyone he cursed was unfortunate.

The Princes of Moab with the Elders of Midian departed, carrying with them the necessary rewards to entice Balaam to return with them. After they delivered Balak's message Balaam said to them:

"Lodge here this night, and I will bring you word again, as the Lord shall speak unto me." (Num. 22: 8.)

Balaam Instructed

The Lord made Himself known to Balaam and told him he was not to go with the men, nor was he to curse Israel for they were blessed. In the morning Balaam informed the ambassadors from Balak that he could not go with them. Consequently, they returned to Balak and informed him that Balaam would not come. But Balak would not accept a negative answer so he sent a larger company of distinguished men of higher rank than the first with a message to Balaam, saying:

"Let nothing, I pray thee, hinder thee from coming unto me: For I will promote thee unto great honour, and I will do whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people." (Num. 22: 16-17.)

Balaam replied that though Balak gave him his palace full of silver and gold he would not be able to go beyond the command of the Lord either to do little or to do much. Nevertheless, Balaam coveted the reward. He told the men to remain with him that night and he would approach the Lord again about the matter. Balaam had already been told he was not to go and it was an act of presumption on his part to endeavor to secure from the Lord a reversal of His first command. The Lord appeared to Balaam a second time and said that if the men invited him he could go with them but he was to execute the instructions which would be given him.

Coveting A Reward

Arising in haste at dawn, Balaam saddled his ass and went with the men. He did not wait for the conditions laid down by the Lord to be fulfilled but presented him-

self, ready to accompany them, before they asked him because he coveted the promised reward. Peter referred to this occasion when he said of those who had forsaken righteousness:

"Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; But was rebuked for his iniquity: the dumb ass speaking with man's voice forbade the madness of the prophet." (II Peter 2: 15-16.)

Angel Opposes Balaam

God was angry with the Prophet because of his actions and sent His Angel to oppose him. As Balaam rode along upon an ass, with two of his servants accompanying him, the animal saw the Angel of the Lord standing in the way with a drawn sword in his hand. The ass immediately turned out of the path and went into a field, but Balaam struck her to turn her back into the path. The Angel of the Lord then stood in the path in a vineyard with walls on both sides with the result that the beast, seeing Him, pressed against the wall, squeezing Balaam's leg and refusing to proceed further. Balaam struck the ass once more. Then the Angel of the Lord went on and stationed himself in a narrow place where there was no room to turn to the right or to the left. Seeing the Angel, the ass crouched down under Balaam and this made the man so furious that he struck her again with his stick:

"And the Lord opened the mouth of the ass; and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times?" (Num. 22: 28.)

Balaam answered, declaring the ass had vexed him and he only wished he had a sword handy so he might kill her on the spot. The ass then replied:

"Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? Was I ever wont to do so unto thee?" (Num. 22: 30.)

Balaam Sees the Angel

"No," was Balaam's answer. Then the Lord opened his eyes and he saw the Angel of the Lord standing in the way with a drawn sword in his hand. The Prophet bowed in reverence and the Angel's first query was to ask him why he had struck the ass three times. He announced he had been sent to oppose him because his willful conduct was displeasing to the Lord. The Angel informed Balaam that if the ass had not turned aside he would have been slain and the life of the ass would have been spared. Balaam confessed to the Angel:

"I have sinned; for I knew not that thou stoodest in the way against me: now therefore, if it displease thee, I will get me back again." (Num. 22: 34.)

A True Record

The account of a dumb animal speaking has been a subject of perplexity to many and an occasion for banter, ridicule and reproach by atheists and unbelievers. But the account definitely states that the Lord opened the mouth of the ass so she could speak to Balaam as a warning, after which Balaam's eyes were opened to behold the peril he

faced. What men who are skeptical refuse to recognize is that there is no limitation to the omnipotence of God. He who has given us life with all its attributes could certainly give the power of speech to a dumb animal for a given occasion, as He did in this instance. The account rests upon the unimpeachable testimony of Moses, a man of God who would not lie. Therefore, the record stands regardless of the lack of faith on the part of those who refuse to believe. It is certain that Balaam heard a voice from the ass and reacted to it as the account indicates.

A Strict Injunction

It was necessary that Balaam realize his life was at stake if he failed to obey every detail of the commands of the Lord. This fact having been established, with Balaam fully aware of the situation, the Angel of the Lord told him he might go on but with this proviso:

"Go with these men; — but except the words that I shall command you, utter nothing." (Num. 22: 35, F. F. Trans.)

When Balak heard that Balaam was coming he went out to meet him and approached him with the questions:

"Did I not earnestly send unto thee to call thee? Wherefore camest thou not unto me? Am I not able indeed to promote thee to honour?" (Num. 22: 37.)

Balaam replied, saying that although he had come he would not be able to speak any words other than those the Lord put into his mouth. His utterances, he said, were to be interpreted accordingly.

Balaam's First Parable

Then Balaam went with Balak and the King left Balaam for a time so that he might sacrifice oxen and sheep to Baal, evidently sending the meat to Balaam and the princes who were with him. The next morning Balak took Balaam up into a high place of Baal where they could command a view of the extent of the camp of Israel. After viewing the camp from that point the King built seven altars on which he offered sacrifices consisting of seven bullocks and seven rams. Meantime, Balaam said he would go to meet the Lord to see what he should say. The Lord put words into Balaam's mouth and, returning to Balak and the Princes of Moab who stood with Balak by his offerings, Balaam proclaimed:

"Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel. How shall I curse, whom the Lord hath not cursed? Or how shall I defy, whom the Lord hath not defied? For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!" (Num. 23: 7-10.)

The Second Parable

Balak exclaimed, "What hast thou done unto me?" He then informed Balaam that he had brought him there to curse Israel, not bless them. But Balaam replied that he could do nothing other than utter the words which the Lord had put in his mouth. The King hustled Balaam off to another place where he would be able to see only a part of the Israel encampment. From that vantage point he expected Balaam to curse them. There, at the top of the hill, Balak built seven more altars upon which he offered

bullocks and rams as before. Balaam again went to meet the Lord who once more put words into his mouth. Returning to the King who was standing by his altars with his Princes, he was asked by Balak what the Lord had said. Balaam continued his parable, saying:

"Rise up, Balak, and hear; hearken unto me, thou son of Zippor: God is not man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? Or hath he spoken, and shall he not make good? Behold, I have received commandment to bless: and he hath blessed; and I cannot reverse it. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them. God brought them out of Egypt; he hath as it were the strength of an unicorn. Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought! Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain." (Num. 23: 18-24.)

The Third Parable

In his desperation Balak commanded Balaam, "Neither curse them at all, nor bless them at all." But Balaam replied that he had told Balak from the beginning that he could say only that which the Lord would allow him to speak. The King then took Balaam to another place, saying that perhaps it might please the gods to curse Israel for him from that location. Balak, a worshipper of Baal, was trying to appease the gods he knew so he built seven more altars in this third place to which he had taken Balaam. There he offered sacrifices upon the altars as he had done previously. But Balaam, who had been speaking the words which the Lord put into his mouth, now had a change of heart. Seeing that it pleased the Lord to bless Israel he became a willing prophet instead of a prophet under control. Instead of trying to seek for further enchantments as formerly, the Spirit of the Lord came upon him. Surveying Israel once more as they abode in their tents according to their tribes, he resumed his parable:

"Balaam the son of Beor hath said, and the man whose eyes are open hath said: He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open: How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters. He shall pour the water out of his buckets, and his seed shall be in many waters and his king shall be higher than Agag, and his kingdom shall be exalted. God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee." (Num. 24: 3-9.)

According to this testimony of Balaam concerning himself, it was an entirely new experience to him when the Lord appeared to him in a vision. The results had left a deep impression upon his mind, evidenced by the opening statements of this third parable. Evidently all previous revelations had come to him when he was in a trance but this vision came directly from the Lord. Being greatly moved by it, he commented upon it before informing Balak of the coming power of Israel. But Balak, not impressed, became extremely angry with the prophet and exclaimed:

"I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times." (Num. 24: 10.)

Destruction of Israel's Enemies

The King commanded Balaam to get back to his own country, reminding him that he would have honored him but the Lord had kept him from receiving the rewards. However, Balaam in turn reminded Balak that he had informed the King's ambassadors at the time Balak had sent for him that if he were to give him his palace filled with gold and silver he would not be able to exceed the commands of the Lord to speak either good or bad. He then said that since he was returning to his own country he would tell Balak what the people of Israel would do to his people in the latter days:

"And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: He hath said, which heard the words of God, and knew the knowledge of the most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open: I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city. And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish for ever. And he looked on the Kenites, and took up his parable, and said, Strong is thy dwellingplace, and thou puttest thy nest in a rock. Nevertheless the Kenite shall be wasted, until Asshur shall carry thee away captive. And he took up his parable, and said, Alas, who shall live when God doeth this! And ships shall come from the coast of Chittim, and shall afflict Asshur, and shall afflict Eber, and he also shall perish for ever." (Num. 24: 15-24.)

After that Balaam prepared for his departure and Balak also returned to his own residence.

Balaam's prophecies provide some most remarkable identification marks by which modern Israel is known in the world today. These prophecies were uttered by a man who evidently practiced the art of divining, but not until he was given a vision of the Almighty God were his eyes truly opened to behold the Divine purposes. He referred to that fact a number of times. It will be profitable to briefly study his utterances for in them we have the future might and greatness of the Israel peoples clearly depicted. Certainly the prophecies given by Balaam under the direction of the Lord are an indisputable indication that the Israel race today is far more extensive than the few scattered people known as Jews.

Dwelling Alone

In his first parable Balaam was standing on the top of the rock where Balak had taken him. Looking out over the tents of Israel, He exclaimed: "How shall I curse, whom God hath not cursed?" Then the Prophet declared:

"Lo, the people shall dwell alone, and shall not be reckoned among the nations." (Num. 23: 9.)

For many centuries Israel occupied a unique position, separated from the surrounding nations because of their peculiar relationship to Jehovah, the God of Israel. It was impossible to compare them to any other people in any respect. Because of their relationship to God as His

Kingdom people, they constituted the nucleus of the Kingdom of God upon earth. So Moses could say:

"For thou art an holy [set apart] people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." (Deut. 7: 6.)

In *Study in Daniel*,* Chapter V, the characteristics of the Kingdom people are outlined, clearly showing them to be distinct from all other nations around them. Daniel's prophecies relating to the fifth world empire are fulfilled by the Anglo-Saxon-Celtic peoples today. No other race on the face of the earth possess the identification marks of this final world empire. They are recognized to be distinct and separate from the races which have peopled Europe. Even those who are unacquainted with the origin and identity of the Anglo-Saxon race recognize that the customs and laws of the Anglo-Saxons set them apart from all other peoples. When the nations of Europe are listed Great Britain is not reckoned as a part of the Continent but is referred to by both historians and news commentators as an isolated people, dwelling in the "tight little isle."

Numbering Israel

Continuing his parable, Balaam exclaimed:

"Who can count the dust of Jacob, and the number of the fourth part of Israel?" (Num. 23: 10.)

If the Jews were all of Israel in the world today, this prophecy by Balaam would be meaningless. It becomes most significant, however, with the realization that the Anglo-Saxon-Celtic peoples are modern Israel today. Balaam's prophecy confirms the Divine prediction made to Abraham that his seed would be as multitudinous as the stars of the heavens and as the sand upon the seashore (Gen. 22: 17). Because of Israel's glorious future Balaam exclaimed:

"Let me die the death of the righteous, and let my last end be like his!" (Num. 23: 10.)

God's Immutable Covenants

But Balaam refused to walk in the paths of righteousness so he was never granted the privilege he coveted at least for the moment. Later, when he died, he was slain by the very people whom he tried to curse.

In his second parable Balaam declared that God was not a man that He should lie and then, evidently having in mind the covenant made with Abraham, Isaac and Jacob, as well as the one made with Israel at Mount Sinai, he exclaimed:

"Hath he said, and shall he not do it? Or hath he spoken, and shall he not make it good?" (Num. 23: 19.)

Balaam had explained to Balak that he had received a command to bless the people and, regardless of Balak's desire, it was impossible for him to reverse it. He referred to Israel's unique position because of God's purposes and His mercy:

"He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them." (Num. 23: 21.)

This prediction that God would blot out Israel's iniquity is confirmed by Isaiah:

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"Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee . . . for the Lord hath redeemed Jacob, and glorified himself in Israel." (Isa. 44: 21-23.)

The reason for this is stated by Isaiah to be:

"I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." (Isa. 43: 25.)

Shout of a King

The shout "God save the king" has been heard in Israel since the days of David. While not all of Israel has been so governed, God has always had in some branch of His Israel nations a throne with a man of the line of David reigning thereon. This is in accordance with the prophecy in Jeremiah that David would never lack a man to sit upon the throne ruling over the House of Israel. Since Jeremiah's time there has been a vacancy insofar as a throne in Jerusalem is concerned and no man of the line of David has ruled over the House of Judah. But this is not true of the House of Israel, as set forth in *Study in Jeremiah*,* (see pages 204-210). The Throne established in Great Britain is the Throne of David (see "The Stone of History," *Documentary Studies*,** pages 265-183).

A Great Lion

Continuing his parable, Balaam stated there was no enchantment that could be successfully used against Israel, nor was it possible to work any form of divination that would harm them. He then declared:

"Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain." (Num. 23: 24.)

This use of the symbol of the lion in relation to Israel is in keeping with Ezekiel's prophecy addressed to modern Israel in the day Gog will move to attack Anglo-Saxondom. He states:

"Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? Hast thou gathered thy company to take a prey? To carry away silver and gold, to take away cattle and goods, to take a great spoil?" (Ez. 38: 13.)

God's Battle Ax

Modern Israel is to challenge the evil program of the Kremlin. But what of the weapons being planned by our enemies for use in destroying us in their program of aggression? Isaiah informs us that no weapon that is formed against Israel will prosper and that every tongue that shall rise against her in judgment shall be condemned (Isa. 54: 17). Moses confirmed all this when he said:

"The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them. Israel thou shalt dwell in safety alone . . . and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." (Deut. 33: 27-29.)

As God's battle ax and weapons of war (Jer. 51: 19-23) modern Israel has accomplished the task assigned to them, the historical fulfillment of which is set forth in Chapter

VI of *Study in Daniel*. All this demonstrates the accuracy of the latter-day fulfillments of Balaam's prophecies.

Prosperity and Abundance

In his third parable Balaam exclaimed over the goodness of Jacob's tents and the fairness of Israel's tabernacles. Then he said:

"He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted [i.e., triumphant]." (Num. 24: 7.)

Set forth here is a prosperous agricultural program with an abundant yield as the result of an adequate water supply. How truly this pictures the prosperity of the Anglo-Saxons — particularly the agricultural abundance of the United States of America which is now being used to feed the nations of the world.

But the Israel peoples, according to Balaam, were also to be colonizers and, again, it is only in the Anglo-Saxon-Celtic peoples that we find fulfillment of this prophecy. They, of all races, have planted their seed in many waters, literally using the water routes of the entire globe to accomplish this purpose as their ships sailed to every land. It is foolish to try to find the fulfillment of these predictions in the Jews alone. They have never been great colonizers; rather, they have followed their Israel brethren, who have been the pioneers in this respect.

A Great Military Power

Military dominion was promised in the reference to Israel's king as being higher than Agag, a name which has reference to the most powerful of pagan military rulers. The statement concerning the exalted Kingdom is a reference to the Divine promise of the Kingdom's ultimate triumph when it shall grow into the mountain to finally fill the whole earth. (See *Study in Daniel*, pages 74-76.)

This fact of military prowess is further testified to by Balaam in his reference to that branch of Israel whose ensign carries the insignia of the unicorn, or bull, the horns of which Moses tells us are the ten thousands of Ephraim and the thousands of Manasseh (Deut. 33: 17). Moses declared that these two tribes would push the peoples together to the ends of the earth. Balaam adds that they will eat up the nations who are their enemies, breaking their bones and piercing them through with their weapons. Continuing, Balaam declared of this branch of Israel:

"He couched, he lay down as a lion, and as a great lion: who shall stir him up?" (Num. 24: 9.)

By no stretch of the imagination can this be made to apply to the Jews, for since the Jews are the descendants of the tribe of Judah and not of the tribes of Ephraim and Manasseh, it is impossible to assign to them the blessings given by Jacob and Moses to specific tribes by name. This is what is attempted when these blessings are attributed to Judah or the Jews.

A Blessing and A Curse

It was also of Ephraim and Manasseh that Balaam was speaking in the closing statement of his third parable:

"Blessed is he that blesseth thee, and cursed is he that curseth thee." (Num. 24: 9.)

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A Star from Jacob

The fourth and final parable of Balaam is the climax to the list of blessings to come upon Israel. In this parable he refers to Jesus Christ as the Star who will come out of Jacob, whose throne will be everlasting for the Sceptre will rise out of Israel. It is remarkable that Balaam's prophetic view extended to the very end of the age, enabling him to declare that out of Israel He shall come who shall have dominion, or rulership, over all the earth.

Destruction of Amalek

Then, turning to the nations, Balaam pronounced judgment upon one after the other. He stated specifically that Amalek was the first of the nations to make war upon Israel and the result would be that Amalek would perish in the latter days. Amalek is identified today with the enemies of Israel and is associated with the evil forces which are even now preparing to move in the plan to annihilate modern Israel and destroy their position in the world today. Details regarding this identity and the coming military moves will be found in *Documentary Studies and Study in Daniel*, books which should be read for valuable data in this respect.

Far Away

Having declared that these things would come to pass in the latter days, Balaam exclaimed, "Alas, who shall live when God doeth this!" Balaam realized that what he witnessed through prophetic foresight was to become fulfilled prophecy in the distant future. He knew, too, that it would be a wonderful privilege to be living in that time. Yet we of this generation are actually living in the very age he described in prophetic terms. Balaam, a pagan seer, longed for that privilege and it is a tragic indictment of modern Christians who live in such times as these, yet do not comprehend their significance.

Israel's Sin

Israel lived for a time in Shittim and the people began to commit whoredom. There Israel sinned by sacrificing to idols and identified themselves in worship with Baal-peor. The daughters of Moab who were prostitutes in the service of Baal enticed the men of Israel into entering with them into their evil practices. Therefore, the anger of the Lord was kindled against Israel and 23,000 died in one day because of this sin. Paul referred to this when he said:

"Neither let us commit fornication, as some of them committed,

FUAD R. SAADEH FUND

From Damascus, Syria, Mr. Fuad R. Saadeh, our Middle East correspondent, writes: "I am receiving DESTINY bundles regularly and they are proving very helpful in starting certain contacts by presenting them to key people and organizations. As for our plans, as soon as we have proper headquarters to operate from, we expect, God willing, to do the following to the measure we are able." Briefly, plans include:

1) Setting up an attractive lounge library, well equipped with books, magazines and other literature useful for research work and the study of the Gospel of the Kingdom. We shall also provide publications concerning fields of interest related to the Middle East as an additional attraction for students and scholars who are doing research work in this part of the world.

and fell in one day three and twenty thousand." (I Cor. 10: 8.)

The Lord then instructed Moses to smite the Midianites:

"For they vex you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, which was slain in the day of the plague for Peor's sake." (Num. 25: 18.)

Balaam's Evil Counsel

This is a reference to an Israelitish man who had gone into a pleasure tent with a Midianitish woman, both of whom were slain by Eleazar, the son of Aaron, bringing the plague to an end. Balaam was directly responsible for this serious development in Israel's camp for he had informed Balak, Moab's King, that an effective way to weaken Israel's might was to corrupt the men of Israel with the women who served the God, Baal-peor. This would arouse the terrible anger of the God of Israel against His people. Moses later reported:

"Behold, these cause the children of Israel, through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord." (Num. 31: 16.)

This was not the only time in the history of Israel that their enemies used women to corrupt them. Evidently in this case the plague was a venereal disease so violent that it caused the death of 23,000 in one day. In addition to this number, a thousand who had assumed the leadership in corrupting Israel in that way were hung, bringing the total number who died to 24,000, the figure given in Numbers 25: 9. Death alone could stay the spread of this plague. Balaam was evidently fully aware that women afflicted with disease would be used to entice Israel.

Balaam Slain

Balaam had previously said he coveted the privilege of dying the death of the righteous. But in order to die such a death he must be a righteous man. As the result of his evil advice that brought such trouble upon God's people and resulted in God's command to war against the Midianites, the statement is made, "Balaam also, the son of Beor, they slew with the sword" (Num. 31: 8). Thus, the Prophet perished ignominiously, for while he had obeyed the Lord in the words he uttered, yet he also was responsible for Balak's evil plan to destroy Israel. No doubt he was well paid for his counsel. This seems to be borne out in Peter's declaration (II Peter 2: 15) that his downfall came about because he loved the wages of unrighteousness.

2) Translating into Arabic articles and selections from DESTINY Magazine and other publications to be published in periodicals and magazines already in circulation in the Middle East. Also publish articles in Arabic in pamphlet form for free distribution.

3) Holding Bible classes for the study of Bible truths in the light of prophecy, thus deepening our faith, as well as the faith of those who are willing to share experience in finding the truth about the Kingdom of God and the identity of true Israel.

Mr. Saadeh concludes his report: "We pray that God may guide us that we may secure the men, the time and the talent to assist us in carrying our plans forward with a measure of success pleasing to Him, and to guide those at a distance who are interested to remember us in their prayers and give material aid so that we may have the necessary funds to equip and conduct such a program."

DESTINY'S FORECAST OF THE NEWS

DESTINY for March 1938:

"Because the present economic system was destined to function only while the political methods of Babylon remained intact, it ought not to surprise anyone that it is now showing signs of breaking up. Immediately following the World War [I] the acceleration of events destroyed the stability of our capitalistic structure, for in the passing of the body politic its lifeblood began to congeal. Prophecy declares that as a result of this process there will come a sudden collapse at the close of a sustained period of disintegration."

After ten years economic reports make it clear that we are nearing the end of the "sustained period of disintegration." — ED.

* * * * *

DESTINY for September 1938:

"A group of individual criminals of a certain race invade Russia and that nation becomes a shambles in the slaughter of millions of innocent men and women. America, England and France by treaty stretch out their hands and clasp the hand dyed red with the blood of countless victims. From Moscow as a center these truce-breaking, world-defying murderers undertake to duplicate in other countries their accomplishments in Russia."

This should have been clear to our national leaders ten years ago; instead they gave support to Communism with the results we behold today. — ED.

* * * * *

DESTINY for November 1938:

"The Munich Conference settled nothing. Hitler made a splendid demonstration of diplomacy, backed by the power of the sword. This lesson has not been lost on the nations. It will result in an increase in armament everywhere. The present rejoicing is premature. Men's hearts would fail them if they fully realized the inevitable results that are to come from the Munich Conference which has stimulated, rather than decreased, preparation for war."

Berlin today may well be a second Munich. — ED.

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DESTINY for January 1940:

"While the war effort of Moscow for the moment is the defeat of Germany, the main interest of that government, one which the present conflict will never eradicate and to which Soviet leaders are committed at all cost, is *world revolution*. Students of world events have long known this to be so while the statements of Soviet leaders and their technique have definitely committed the U.S.S.R. to world revolution which must always be their ultimate aim. The present conflict will not change this program and in some respects may hasten its fulfillment. This is so because prolonged wars of attrition engender conditions that make a people ripe for revolution. It was so in World War I with a major revolution in Russia. World War II will be no exception; in fact, the impoverishment of peoples and the destruction of material wealth will make for serious revolutionary conditions in all the countries involved. Collaboration with Moscow, with the closer relations made necessary because of military needs, will provide a golden opportunity for the activities of unscrupulous Communist leaders."

Impoverished Europe, as the result of World War II, furnished Moscow her golden opportunity to advance her program for world revolution, aided by our collaboration with her. — ED.

* * * * *

DESTINY for March 1944:

"Stalin is now in a position to fulfill that which to Peter the Great was but a dream and his present moves indicate a desire to carry out that program. The intrigue counseled by Peter the Great is part of the present program of deception. The Great Russian Bear is already absorbing a large slice of Poland and by treaty has annexed Czechoslovakia. The Bear is determined to absorb the republics of Latvia, Lithuania and Estonia. Rou-

mania, Bulgaria, Hungary and Austria are already ripe for the picking. Will Stalin move to absorb these nations also? What of the Communist groups in other countries in Europe? Will they take part in the general plan to deliver Europe to Stalin in the general chaos now developing in all occupied countries and certain to afflict Germany before the war in Europe ends? Russia is in line to secure as great victories on the diplomatic front as she has been gaining on the battle fronts. A sad awakening is in store for the Anglo-Saxons when Russia finally attains her objectives and the world becomes aware of her true intentions! Of this we are certain, Ezekiel the Prophet was given a true vision of the Evil Design which would actuate these latter-day moves on the part of the leaders of Russia. It is, therefore, imperative that we be on our guard, for perilous days are ahead of us."

Communist Russia has been successful in completing the entire agenda concerning the nations mentioned above and now moves to devour Germany. Perilous days are here! — ED.

* * * * *

DESTINY for March 1945:

"The real trouble for Anglo-Saxon Israel will begin when there is only one remaining head on this evil eagle. This is described by Esdras as the head on the right and represents Soviet Russia who will have taken over Europe, as well as Germany, bringing to fruition the great confederacy of Ezekiel 38 and 39. Thus, victory over Germany will benefit Russian plans rather than Anglo-Saxondom's, whose hoped-for peace in a postwar period following the defeat of Hitler will be foiled."

Moscow announces that before this summer is over all satellite nations are to become completely unified, from both military and economic standpoints, under the direct command of the Kremlin. — ED.

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DESTINY for August 1945:

"Men are placing their hope for world peace on this United Nations agreement, trusting that it will remove the cause of war. It is hoped in this way to settle vexatious problems that may arise between nations without resorting to the force of arms. The desire is laudable, but the attainment impossible of achievement at the present time because of the spirit of unregeneration evident in the acts of men and nations. What of the Arab world? Will the Arabs willingly submit to domination by the Jews in Palestine? They know the exclusiveness of the Jew. They know his presumption to be the sole inheritor of the Israel promises. Knowing these and many more things far better than does the average Anglo-Saxon, is it likely the Mohammedan world will submit to the rule of the Jews? What of the Jews? Will they be satisfied to accept anything less than a national home in Palestine? Is it within the power of a peace organization to convert the Jew from his faith, and the Mohammedan from his creed, thus preventing future clashes in the Middle East between these two?"

Both Arabs and Jews are answering these questions in the events transpiring in Palestine. — ED.

* * * * *

DESTINY for October 1945:

"War is over and world peace has come at last. So reason the great majority of people. Because this is so the immediate prospects of universal peace have blinded the eyes and dulled the understanding of many to the significance of the times and seasons in which we are living. The faithful students of His Word are fully aware that the desired peace has not come. Because multitudes are unable to recognize the significance of our times they are assuming the tempo has changed with prosperity assured in a postwar period. Thus men are unaware that the cessation of hostilities is temporary, a pause only, permitting the nations to make ready for the final phase of world conflict."

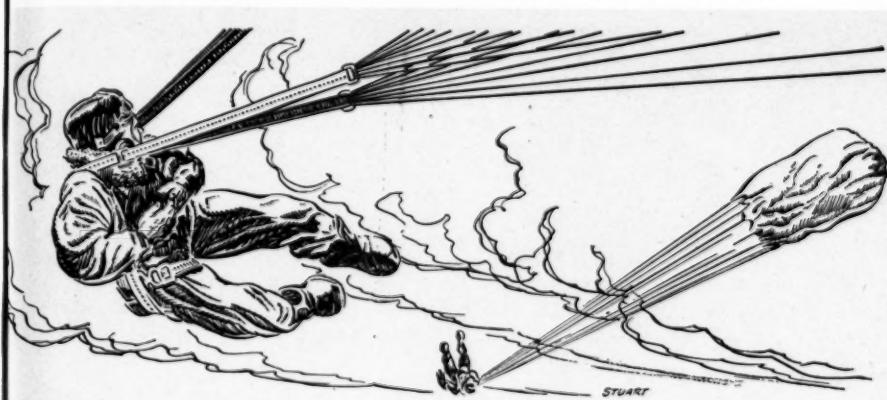
World statesmen are now fully aware of the elusiveness of the peace they envisioned in 1945 and they are now making serious preparations for World War III. — ED.

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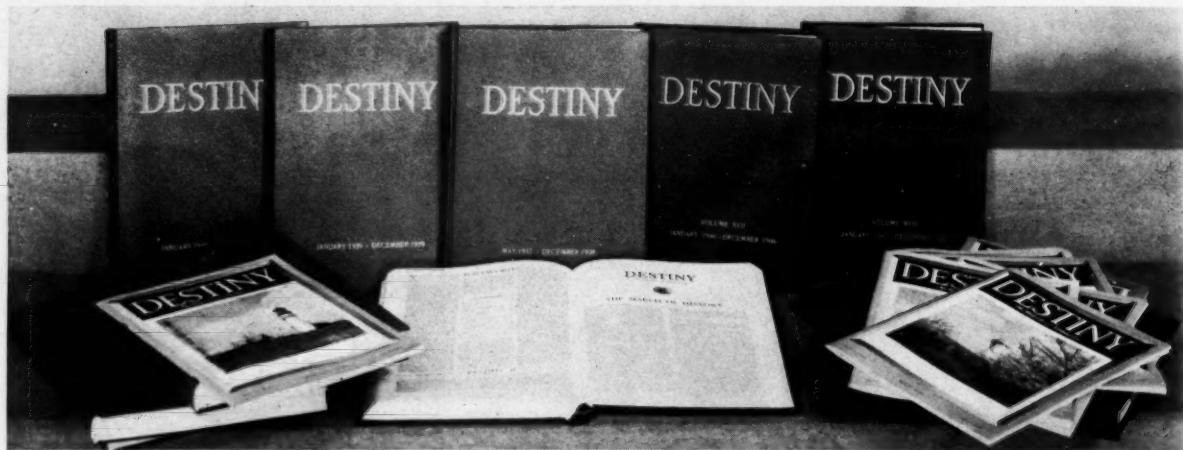
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